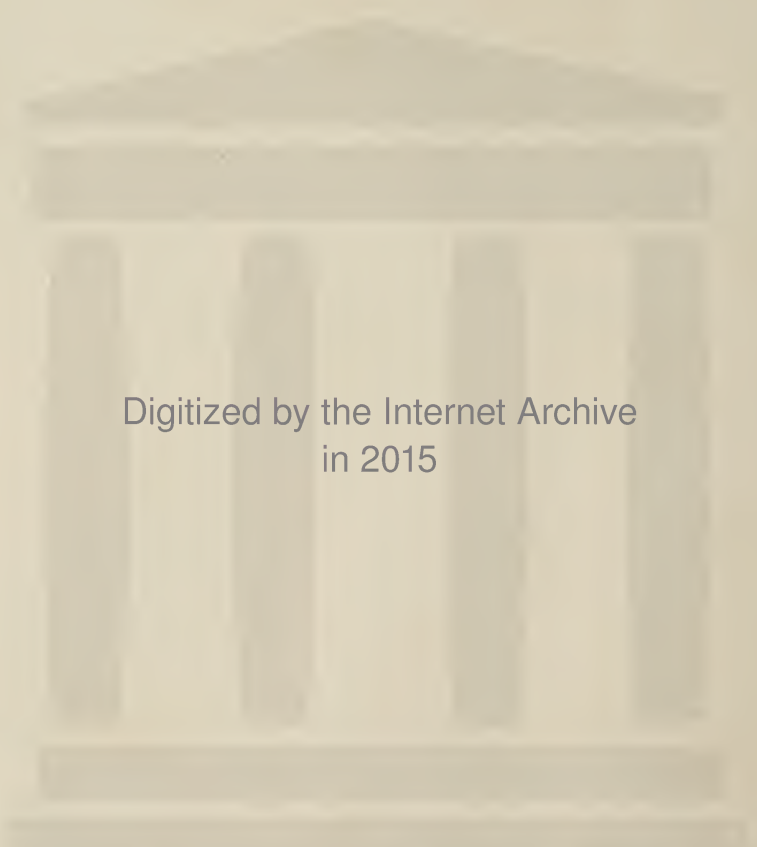


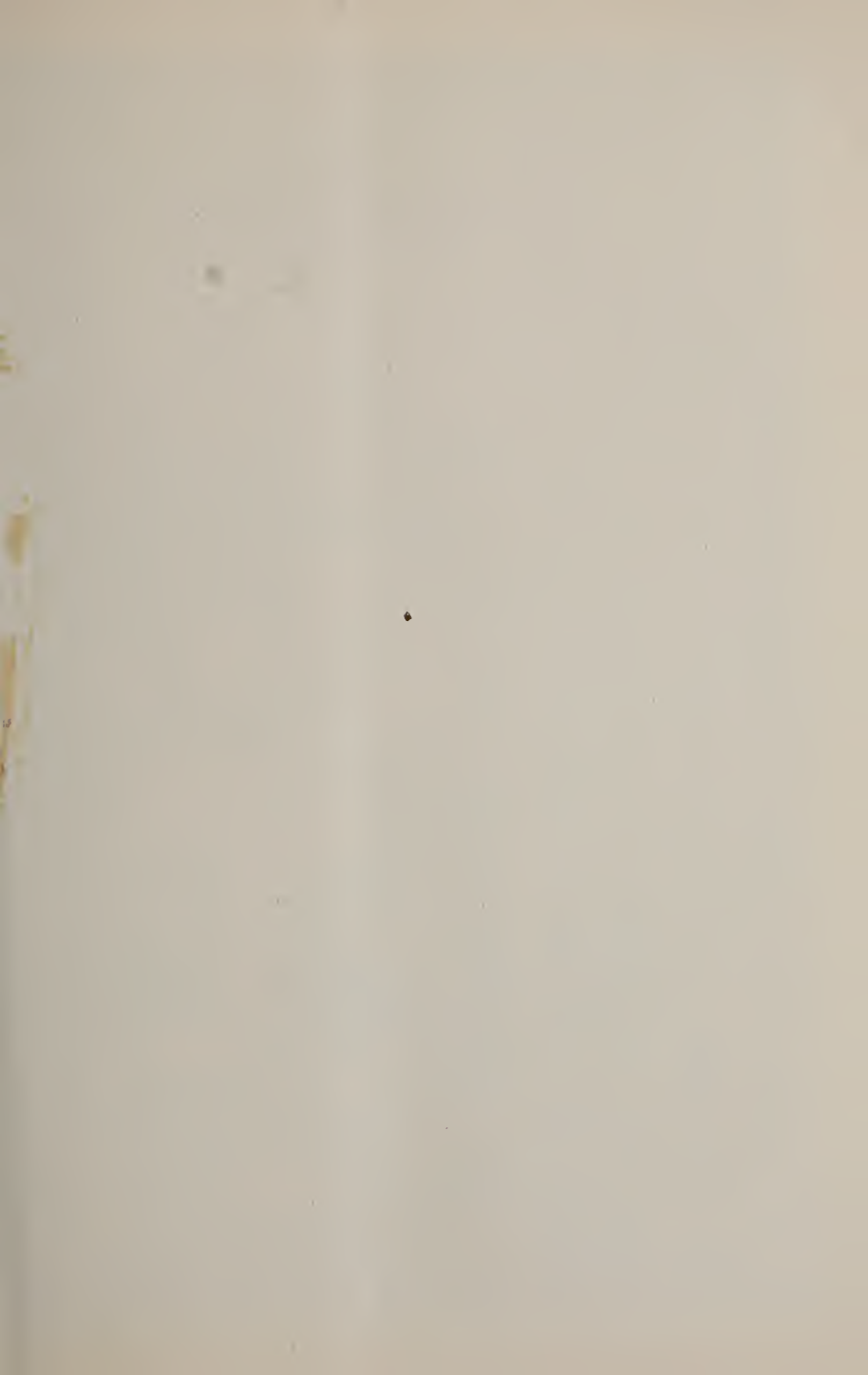


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ORPHAN GIRLS MAKING LINEN TORCHON LACE, RAHURI. (See page 254.)

Life and Light

Vol. XXXVIII

JUNE, 1908

No. 6

The comparative statement of the receipts from all sources during the first six months of the fiscal year will furnish food for serious thought to our THE OUTLOOK FOR readers who share with us the responsibility for the THE TREASURY. maintenance of the work. As will be seen by a little study of the figures it is not an encouraging outlook. For the month ending April 18th, \$4,515.87 less was received in contributions for the regular work than during the corresponding month last year. A gain will be noted in the sum available for buildings because of large extra gifts received for this purpose, and for this encouragement we are deeply grateful. For the six months there is a loss in regular contributions of over \$3,000 instead of a gain of that amount for which we had hoped, while receipts from legacies have been so small as to be almost a vanishing quantity, though upon this resource we should not, in any case, base our plans for work. From these two sources, regular contributions and legacies, there has been a loss during the year of over \$7,000. The total receipts for the pledged work during this first half of the year amount to \$44,028.42. Once more the little example in subtraction, so vital in its meaning, is before us, and we face the fact that, if we are to maintain the work to which we are pledged in the different missions, we must receive during the remaining months of the fiscal year the sum of \$75,971.58. While there cannot fail to be deep solicitude over this falling off in contributions, yet we must believe that the next month will show a material gain. The Easter offerings are still to be reported, and the closing of the financial year in several of our branches will, as we trust, bring to the treasury, before the next report, the generous gifts needed to place the balance on the right side, and assure the support of our pledged work.

RECEIPTS FOR SIX MONTHS TO APRIL 18, 1908

	For Regular Work.	For Buildings.	For Special Objects.	From Legacies.	Total.
1907,	\$47,279.71	\$2,470.88	\$2,313.06	\$6,651.50	\$58,715.15
1908,	<u>44,028.42</u>	<u>8,066.00</u>	<u>1,600.63</u>	<u>2,478.55</u>	<u>56,173.60</u>
Gain,		\$5,595.12			
Loss,	\$3,251.29		\$712.43	\$4,172.95	\$2,541.55

Since the illness of Miss Hammond made her return to our Chihuahua Girls' School inadvisable we have been seeking earnestly for an associate for RELIEF FOR Miss Long. Happily Miss Helen A. Meserve, of Allston, CHIHUAHUA. Mass., who has had some years of teaching and some experience among Spanish-speaking people in New Orleans, has offered to go for three years to Chihuahua to assist Miss Long, and her services have been gladly accepted. Miss Meserve hopes to begin work in the autumn. Mrs. Mary J. Blachly, the widow of a former colporteur in Mexico, has also been secured as housemother. With these two helpers in view, Miss Long, who has been spending the latter part of her furlough studying at Leland Stanford University, Palo Alto, will return to Chihuahua in the early summer, refreshed in body and spirit, to make ready for the work of the next school year.

It was a pleasure to welcome early in May Mrs. W. M. Stover, of BAI-RETURNING lundu, West Central Africa, who is returning to her work, TO AFRICA. accompanied by her daughter. They expect to meet Mr. Stover in England, and return, a reunited family, to their field.

Miss Ellen M. Stone, who returned from her captivity in Macedonia, April 10, 1902, was one of the sufferers in the disastrous fire which swept TRIED SO over Chelsea, Sunday, April 12th. Miss Stone was spend- AS BY FIRE. ing the day away from her home, but hastened to the scene of the fire, hoping to save some valuable manuscripts at least. This she was quite unable to do, and lost all her worldly possessions. Her many friends will feel much sympathy with her in these distressing circumstances.

Mrs. Lewis Bond, who with her husband was for thirty-six years a missionary of the European Turkey Mission, was called to the higher service, DEATH OF March 20th, after a long and distressing illness at Plain- MRS. BOND. field, N. J. Mrs. Bond had some knowledge of medicine and was most helpful in the evangelistic work—a welcome visitor in many of the poor homes about Monastir, where she lived for many years. The news of her death will be heard with sorrow by many of those to whom she ministered. A daughter of Mr. and Mrs. Bond, Mrs. Violet Bond Kennedy, with her husband, has recently joined the European Turkey Mission, expecting to open work in Kortcha.

COURTESY OF THE Many of the cuts in this and the July numbers, "HELPING HAND." showing various forms of industrial and philanthropic work, have been kindly loaned us by Miss Emily C. Wheeler, and will be much appreciated by our readers.

The article, by Mrs. F. E. Clark, which appeared in the February LIFE AND LIGHT, "Some Suggestions for the Use of the Missionary Magazine,"

ONE OF A SERIES. has called out two other helpful contributions, one of which will be found in this number, "The Best Use of Missionary Literature," by Mrs. H. L. Pyle, of Brooklyn, N. Y. The third, "A Few Possibilities of the Woman's Board Prayer Calendar" will probably form a part of the September contents.

In addition to the articles concerning the work of our own Boards we have this month an illuminating résumé of the work done by the missionaries of all denominations in India, along industrial lines, RÉSUMÉ OF INDUSTRIAL WORK. by Mrs. Edward S. Hume. This will be followed next month by a sketch of the labors of our missionaries in the Marathi Mission in industrial and philanthropic ways, also by Mrs. Hume.

A NEW LEAFLET. *The Vital Life*, by Mrs. Evelyn Worthley Sites, formerly one of our missionaries, is intended for use at the summer conferences and for general distribution among young women. It is written in thoughtful, attractive style, and will have a wide usefulness. It is for free circulation.

On May second in Boston at Mount Vernon Church, five hundred children came together for the annual children's May festival of the Woman's Board.

CHILDREN'S MAY FESTIVAL. Rev. William E. Strong, of the American Board, presided, and Mrs. Lorin S. Gates, of Sholapur, India, talked of the Indian children. The boys and girls took part heartily in all the exercises, and were a great inspiration to the privileged older people present, making them realize that it is not a strange thing for normal boys and girls to be interested in missions.

As has been the custom for several years, the young men and women under appointment by the American Board will spend a week in Boston, CONFERENCE FOR MISSIONARIES UNDER APPOINTMENT. June 4-10, receiving instruction and stimulus from various private conferences with Board officers. A farewell meeting will be held June 10th at 8 P. M., in the Old South Church, Worcester, Mass. To this meeting all interested friends are cordially welcome.

SEMIANNUAL MEETING. About the time this reaches you our semiannual meeting will be held in South Framingham. A program of interest has been arranged, and a large attendance is hoped for. Sessions will begin at 10.15 A. M. and 2 P. M.

INDUSTRIAL MISSIONS UNDER THE AUSPICES
OF THE AMERICAN BOARD
TRAINING IN INDIA

THE famine that raged in certain districts of India in the year 1897-1898 produced effects which were not anticipated by those who tried to relieve the suffering which it entailed.

Famine-relief under government supervision and in the hands of the missionaries could barely touch the edge of the distress which pervaded the country. The strong and able-bodied perished as well as the feeble; many of the rescued ones were helpless children. Their parents could not provide for them, and the mission homes soon overflowed with these forlorn waifs. All caste lines were obliterated in the stress of suffering, for the children must be treated alike; the problem was too serious to allow of regard for native prejudices.

At first these children were the recipients of charity, and the money raised among Christian friends in England and America was used for their support. As the dark cloud of disaster drifted by, and life fell back into its old lines, the opportunity to train these



BLIND BOYS MAKING BASKETS, BOMBAY

dependent children to Christian ideals was hailed with enthusiasm by the missionaries. In a few years the problems that came up in the orphanage work were the same that press for solution upon families in Christian lands, "How shall the children be fitted to meet life, to play their part in the world? What shall they be educated into?"

Then was born the idea of Industrial Training. To the missionaries it seemed a very valuable thought, because its practical working would be to break down the prejudices of the Hindus against manual labor. There are those at home who view this movement for Industrial Training with suspicion. To them it seems a turning aside from the original aim of missionary work, which was the evangelization of the native races.

But the leading of Divine Providence seems very evident, when we consider the unlooked-for conditions and the urgency with which the future of these thousands of famine orphans must have pressed upon the hearts of their guardians. It is hard to see how the missionaries could hold back from a work thus forced upon them. When the growing children showed a disposition to accept as their right all that loving Christian charity would supply, how should their false ideas, their supineness and inertia be overcome? The leading was plainly in one direction. The next step was to fit them for self-support. Another argument for this course was found in the increasing difficulty of providing for their needs. As the orphans grew older, the expense of caring for them became heavier, while the first enthusiasm for relief work began to fade from the hearts of American friends.

The support of the work has been chiefly from outside the Mission Boards. In India the government has encouraged the effort to establish schools of manual training, giving grants-in-aid when a certain standard of efficiency has been reached. Individuals of wealth in England, the United States, and in India itself have been generous in support of the movement.

Under the supervision of missionaries of the American Board in the Marathi Mission there has been introduced a department of industrial training at Bombay, Sholapur and Ahmednagar. Close by the high school in this last city is the "Sir D. M. Petit School of Industrial Art." Already this experiment is developing a more vigorous and sturdy type of boy in the locality.

A definite plan of self-support is proposed to those children who seek the help of scholarships to carry them through school. A boy is given a chance to work at manual labor for a year, and is credited with wages. At the end of the year he may have as many years' schooling as his earnings will cover. Then he may go to work again and earn another term of schooling.

Many parents have expressed reluctance to have their sons work with the hands, since only the coolie class has done that in years gone by. It was a fine object lesson for such when the native teachers went out during vacations to do mason's or carpenter's work; and their example bore fruit in changing sentiment.

“The boys and girls who are trained to work half a day make much better scholars than those who study all day, and great is the surprise of some government inspectors when they find more failures among those who dull their wits over six or seven hours’ work in school than among the orphan children who are brightening their wits while grinding their tools.”

The happy faces of the little blind children who have been under Miss Millard’s care and training, assure us that “busy work” is no hardship in their case. The baskets their skillful fingers produce find ready sale.

The articles made in these industrial schools are of a very high grade. Carpets and rugs are woven by little boys, and when examined by experts



ART WARE, AHMEDNAGAR, INDIA

the work has been found to be flawless. Upon one carpet ten boys worked for thirteen months, half of them in the morning and the others in the afternoon; yet not one mistake was discovered in the weaving. The hammered silver from the “Petit Industrial School” of Ahmednagar is accepted by Shreve, Crump & Low of Boston for sale.

The first children received into the orphanages have already become old enough to enter upon self-support. Girls who have received the training are eagerly sought in marriage, and some of them have entered homes of

their own under the most favorable conditions. Other girls have become assistants in the women's hospitals. Dr. Charles Cuthbert Hall, on his return from India, said that he saw incalculable possibilities for the transformation of India in these orphanages. The character-building is more than the hand-training, yet the latter proves to be an indispensable factor in developing the high qualities of self-reliance, faithfulness and sincerity.

E. B. S.

INDUSTRIES AND SELF-HELP IN TURKEY

BY REV. E. C. PARTRIDGE, SIVAS, TURKEY

The development of industrial work in connection with the educational institutions of the American Board in Turkey has been a matter of slow growth. It is the result in its beginnings, of circumstances rather than of a definite plan and policy. In many cases a certain industrial branch has been established under a definite need. Orphans must have shoes, and these can be made of a better quality and nearly if not quite as cheaply in the orphanage as self-help work as they can be bought in the market. There is a constant need of repairs of furniture and school buildings connected with every institution. At least as good results, and in many cases better, can be derived by doing the work in a shop connected with a boys' school or a college as can be got in a regular shop in the market. This work has also the advantage of being under our constant supervision, and therefore more likely to be satisfactory than work which has to be sent out or done by contract. Stockings, woolen cloth for suits and dresses, towels and napkins are in constant demand, and in the making afford work for many boys and girls.

Especially in the interior where the people are the poorest and the conditions the worst is it true that many bright and promising girls and boys possessed of an earnest desire for an education must, if they obtain one at all, have it in one of two ways, either entirely as objects of charity, or partly so and partly by their own labor. Until recent years a great deal of charity aid has been given, which in too many cases pauperized without producing any permanently useful results. It was partly at least the influence of such failures that impelled those in charge of such work to establish industries for the purpose of self-help.

Again, in a country that is industrially so impoverished as Turkey, there is a constant temptation upon those who have been brought up under a different industrial system, to use the oftentimes even meager knowledge to help improve things a little, and so a missionary in the Orient finds himself, before he realizes it, investigating and trying to cope with the industrial problem.

Industrial work in the schools and orphanages of Turkey might be divided into two classes, that which is done within an institution in the care of the orphans and the production of articles to meet their needs, and work done for a profit to supply a market outside the institution. Many of our institutions, while making little effort at industrial work for profit, aim to have the children do most of the necessary work within the walls, and in quite a degree produce clothing, stockings, shoes and carpets for home use. Wherever orphans are growing up stockings and clothing are being worn



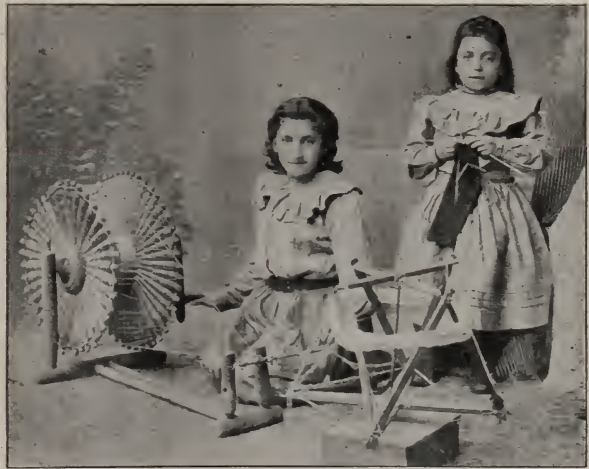
LITTLE SHOEMAKERS AT HARPOOT

out and have to be replaced. The experience of producing that which meets their own necessities is useful for orphans and other beneficiaries, whatever the financial results of such enterprise.

When it has become possible to do this well, the next logical step, and one which is usually taken, is to branch out a little and manufacture for profit for the market, some article which the children have learned to make well, and for which there is a demand. It is only a step beyond the making of a coarse carpet for the bedroom floor of the orphanage to the manufacture of a finer grade of rugs which may be sold at a slight profit. And so it has come about that many of our institutions have gradually found their way into some manufacture of this kind, which is profitable because it gives employment to the boys and girls, and that of a kind which makes a valuable

trade for them after leaving the orphanage, if they follow that kind of work. And now, rugs and carpets, towels and napkins, many varieties of needlework, furniture of all kinds, stoves, locks, hinges, shoes and the products of the farm and the garden are being put on the market by the labor of orphans and school children.

The best established and most universal industries are the carpenter shop for boys and some form of weaving for girls. This is because there is everywhere a constant demand for the products of such industries. There is always repairing of broken and worn-out desks and chairs and doors wherever people live in houses and children go to school. But before the desks can be worn out they must be made, and, as no one except the missionary has ever seen a school desk, the first proposition to the establishment of an orderly high school is the production of a supply of American folding desks. And so, in most of the mission schools where any industrial work is found, a carpentry branch is in operation. The colleges at Marsovan and Harpoot have partially endowed shops, which are very successful.



ORPHANS REELING THREAD AND KNITTING

The shop connected with the orphanages in Oorfa is one of the best equipped, and this is the oldest and best-developed industry in the Sivas Normal School. One of the strongest features of the industrial work at Van is its carpenter shop. A great deal of building material, windows and doors, flooring boards and mouldings, and all kinds of furniture besides a general line of repairing is turned out of the mission carpenter shop in Turkey.

The most common kind of industrial work for girls is that to which girls are universally subjected the world around, general housework, a knowledge of which is essential to them in after life. In all the girls' schools and orphanages, at least in the interior, the girls do most of their own work. Sweeping, cleaning and cooking, and even where a regular cook is em-

ployed she combines that office with the work of Professor of the Culinary Department. And some of the "sweet girl graduates" of our Turkey high schools are worthy candidates for the master's degree in this department. An occupation which fits in well with housework is some form of loom or needlework, which can be carried on in the home and in the spare moments. Thus the women largely supply their own houses with carpets, towels and fancy work, and often piece out the meager income of the family in this way. The easiest and simplest kind of work is weaving a plain woolen cloth for suiting, something like the homespun of colonial days. This, with a variation in the size of the thread and the introduction of colors, develops into girdles, toweling, sofa covers and a great variety of other articles. The processes of preparing the wool, dyeing, making yarn, reeling, etc., are part of the art of rug-making which a girl must learn. This kind of work is found in most of the orphanages of Turkey, being well developed in Marash and Harpoot. Silk culture has great possibilities for certain sections, and has been carried on successfully in Brousa. A beginning in this line of work has been made in Harpoot. Lessons in plain sewing and dressmaking are found to be a part of the course of study of most of the girls' schools, and the graduates often put the crown on the course by making their own graduating dresses.

More emphatically than in most countries is it true in Turkey that bread is the staff of life. Especially during years like the present one of scarcity of wheat and famine prices does bread play an important part in the domestic economy. Had it not been for the ability to make their own bread, during this year when it was impossible to get from the market a good quality, many of our institutions would have been more deeply immersed in debt than they now are.

The Swiss orphanage for boys in Sivas has maintained for years a shoe shop under the direction of a skilled teacher in which not only all the shoes for both orphanages were made, but also a good number for other purchasers. They have conducted also an ironworkers' shop in which stoves, locks and hinges, etc., were made for general sale. In both of these shops a number of boys have received a trade by which they are to-day earning a living in their villages. This is doubtless true of a number of other stations in Turkey in which such work is carried on. Probably the best-developed ironworkers' shop in Turkey is that under Miss Shattuck's care in Orfa, which is under the supervision of a trained mechanic from Belfast. Their machine shop certainly looks as though they could do business.

There are as yet no Carnegie libraries in Turkey, though the need is surely intensely greater than in this country. Every institution, however, has its small beginning of what will be, it is hoped, some day a worthy

library. To keep such books in good repair and to bind pamphlets and periodicals for filing, most schools have their own bookbindery, in which students gain a part of their support.

In Marsovan, Sivas and Harpoot, and probably in several other places, students earn a part of their expenses by starched laundry work, doing work not only in the missionary circle, but often through the entire city.

Some examples of self-help industrial work, which seem to be unique, might be mentioned. It is not an uncommon thing for students to help in new building work. But the

boys in St. Paul's Institute at Tarsus not only dug the trenches for the foundations of their new dormitory and carried the stones to the masons, but worked in preparing the stones for laying. Sivas Normal School has as students three grown young men, villagers, who are earning most of their support, and preparing themselves for teachers in their villages by their own labor. One is a trained tailor, and helps by this trade to keep his schoolmates respectably clothed. A second earns all his expenses caring for the boarding school cows, and the third, with an American washing machine, does the washing for sixty boarders, aided by women who do the hard scrubbing. In an agricultural coun-



MACHINE SHOP, OORFA

try like Turkey it is unfortunate that more has not been done in giving the orphan boys training for farm life. This requires more investment of capital and experience than most missionaries possess. The Germans send trained farmers to supervise this work in their orphanages. The two illustrations of this industry under American supervision are the Institute at Salonica, of which Dr. House is the inspiration, and Mr. Knapp's work in Harpoot.

A comparatively new industry, or one that is being revived and which has

before it great possibilities, is the Armenian needlework, which under Mrs. Shepard has been so successful in Aintab. Such work is in operation now in a number of sections, and is a godsend to many poor widows and other women. It is a clean, profitable and interesting occupation, and provides a livelihood for many who would otherwise be in danger of starvation. Miss Shattuck, of Oorfa, has exported during the past year sixteen thousand dozen lace handkerchiefs, the product of this branch of her industrial work. Her camel, Belfast, is becoming a familiar sight on the road as he bears loads of needlework to the coast for export.

The possibilities of industrial work as a character builder and as a means of self-help in education in an impoverished country are beginning to be seen. It has taken long for the American people to realize the opportunity



EMBROIDERY CLASS, MARASH

as those on the field see it, but we are hopeful for the future. The financial responsibility and attention to details make it among the most enervating work which the missionary does, but those who engage in it believe that it pays in results. There is not a mission field in Turkey, nor hardly an industry connected with one, which could not profitably use more funds for development and enlargement of the work. Some of these industries, if they are to be continued on a business basis, must have endowment which will lift from them the burden of annual debt. There is hardly any branch of missionary work more practical and having in it the unusual and interesting features of industrial work. It should therefore attract and hold the attention of our young people, the business men and women of the future.

INDUSTRIAL AND PHILANTHROPIC WORK ACCOMPLISHED
BY THE MISSIONARIES IN INDIA

BY MRS. EDWARD S. HUME

As far back as in 1857, in the newly opened station of Battalagundu, in the Madura Mission, where the Rev. and Mrs. J. E. Chandler had been sent to "occupy the land," good beginnings were made on industrial lines. The soil was new, the people obdurate in their opposition to the possible inroads of Christianity, and the need for common sense was never more keenly felt! Most of the people were of high caste, and hard to reach. The "white man's premises" were, perforce, quite a half mile from the town. And there was not another white man or woman living within sixteen miles or more of this station. A few poor children and orphans had been gathered into two primary schools—one for girls, the other for boys. Besides being taught as they were to read and to write their alphabet in the fine sand on the sheltered ground, where they sat in rows (there were no schoolhouses then built), it was impressed upon the mind of your workers that these children needed in addition some kind of out-of-door occupation. With originality of purpose, and careful study of the situation, the people, and the possibilities of the soil, these missionaries, with the aid of British officials, who secured the plants, made a beginning of an arrow-root and tapioca garden. This was in the mission compound. The place was prepared, the plants of the arrow-root were set out and watered, cultivated and dug, then the roots brought to the veranda and grated in tubs, the flour dried and sold, so recovering quite a sum over the original outlay—and the work was done by the school children! The tapioca tree-shrubs were also cultivated, and the fleshy root-stocks of this the Cassava plant, were made, in time, to yield their product for the market. The writer, as a girl, was one of those allowed to work at this industry, out of study hours, with the Tamil girls, and felt in childhood that she had learned a trade. At the close of 1860, when, after nearly fifteen years of service, these workers came away on furlough, and the work for the schools and neighboring districts was enlarged, this garden was given up.

A trip to South India in the fifties, would have discovered to anyone, in the Tinnevely Mission of the Church of England, the industrial problem for girls' schools as being solved by the devoted labors of two consecrated English women, who for a certain number of hours each day, instructed the girls of the "Sarah Tucker Institution" in the finest of Swiss varieties, and in the beautiful eyelet and solid French embroideries. We know of no place, in any land, where such needlework is better done. And the sale of it is so constant and assured, that this institution is self-supporting!

Again a little journey further south, to Nagercoil, and you will find under the auspices of the Society for the Propagation of the Gospel, the girls' school, where for several decades they have taught the making of pillow laces with bobbins. Guipure, Honiton, Maltese, Valenciennes, Torchon, and other varieties are there turned out in the most beautiful designs and patterns, and in such perfection that there is no question as to the sale of it, nor as to the support of the school.

In various schools cross-stitched embroideries are turned to practical uses. And in all missions, always, every girl in every school has been taught plain sewing for the making of simple garments. In some missions much has been done in crochet work; and many a girl, after being married, has eked out her scanty allowance by the sale of edgings, doilies, antimacassars, etc., which she has been taught as an industry. (See frontispiece.)

On this line special mention should be made of Miss Mandeville's work in the Arcot Mission during the seventies. Miss Mandeville (of more recent years our own Mrs. Noyes of the Madura Mission) had the knack of getting more cheerful work from her girls than could most of us. Her patterns and designs were dainty, out of the ordinary, and so much sought after. That work has been steadily continued by her successors, and is a real source of income to the school. It must be remembered that the domestic work of these schools—the washing, the cooking, the housework, the sweeping of the premises, etc.—has in all our mission schools been largely done by the girls.

And what of the boys in those earlier years? Look at the lads of the Pasumalai School, when in the fifties Dr. and Mrs. Tracy had charge of that station of the Madura Mission. The writer remembers well as a child going there and being surprised because "the boys made just as good rice and curry and chutney as did the girls in her mother's school." And others were working at the printing press, setting up type, etc., certain hours daily, and thus helping by their work to support themselves.

And so in Bombay during the forties, while caste prejudice ran rife, and the day pupils of the large boys' high school could not have been coerced into any form of manual labor at any price; nevertheless, such lads as came to our Dr. S. B. Fairbank (then in charge of the Mission Press in Bombay), or to the Rev. R. W. Hume, were many of them put to work in the printing press. Some of those very lads have in recent years developed into the ablest, most worthy men of our Indian Christian community in Western India.

Perhaps the leading and financially the most prosperous of all work on industrial lines has been that of the Basel Mission of Southwestern India.

The Germans have there brought the inherent qualities of their race strongly to bear upon their native communities. In Cannanore there exists a very large weaving establishment in which are made ready the durable towels, tablecloths and napkins of various patterns and qualities, and cotton goods of all colored varieties for men's, women's and children's clothing. These find a ready market all over India. Another establishment for the weaving of underwear of all kinds, in cotton of the Balbriggan variety, and in wool of many styles, has proven a great success. And the beautiful red tiles for roofs and floors, made in their great manufactory in Mangalore, and used all over India, are the work of the people of their schools and villages, or towns.

Next, perhaps, in money value for nearly twenty years past has been the work of the industrial school of our sister, the Arcot Mission of the Reformed Church, situated at Arni. There are taught carpentry, tailoring, printing and weaving. Government officers have kept them busy at times with large orders for furniture, etc. Mr. and Mrs. Farrar, now in charge, have succeeded wonderfully well in teaching many of the tailor boys so that they cut out and make, not only native clothing, but coats, vests, etc., of European styles. And all the lads in this department are adepts in the use of the sewing machine.

When in Bombay, after the famine of 1897, we were in need of some young man to teach gymnastics and military drill to the boys then rescued, also were obliged to employ a tailor, we counted ourselves most fortunate in securing for a period of two years two of the Arni Industrial School graduates. They were excellent workmen, and most industrious. Both of them understood all kinds of gymnastics and the various forms of military drill; and when, after a year's work, a retired general of the British army reviewed their companies of famine boys, he pronounced their forms and actions as deserving of high praise. These two young men taught the drill in the early hours, and then sewed the rest of the day. We were glad to renew our engagement with them, and when one went away to secure a third in his place.

Mrs. L. R. Scudder, of the same mission, reports her Industrial Home for Women as doing good work in their manufacture of fine laces. They were earning more by their sales than the entire cost of their support.

The Quaker Mission, in its weaving establishment at Hoshangabad, has for many years been turning out a large variety of colored duck gingham, drills and other cotton goods, besides the making of the common cotton colored cloths worn by the poorer women.

In its report for 1894 the Madura Mission tells of the development of its industrial work on agricultural lines. With the aid of the government,

which had decided to make Mr. Holton's farm one of its five experimental stations, they were furnished better equipment, and had begun the cordage fiber industry. A tract of fine arable land, thirty-two acres in extent, had been secured to them, and a fine grove of cocoanut trees, plantations of sugar cane, with an orchard of plantain trees (bananas) had been set out. They had also carpentry and blacksmithing departments regularly conducted. For the want of funds, the above have recently been, in part, discontinued or relinquished to the government.

The American Methodists and the Irish Presbyterian Mission of Rajputana and Central India are conducting various industries in their many schools. The Free Church of Scotland Mission in Poona has long supplied its boys with work in their printing and publishing establishment.

Of philanthropic works and institutions, at present, Pundita Ramabai's large Home at Mukti holds a leading place. Not only in her care for the hundreds of women and girls rescued, housed, fed and clad, has she shown her concern for her fellow country women and her benevolent spirit toward them, but in all her scheme of education for these women, and in her provision of industrial work in many lines, giving opportunity and scope for the diversity of talents possessed by human beings, has she displayed wisdom and common sense.

The deaf and dumb institution, connected with the church mission in South India, has done an immense amount of good on its own line, which has been much appreciated by fellow-workers in other missions, who had not the facilities for caring for such unfortunate ones. Practical training is there given in a variety of useful forms of handicraft.

A GIFT FROM THE LAND OF SINIM

(Miss Mary E. Andrews, of Tung-chou, China, sends this account of a thank offering.)

I INCLOSE herewith a check for thirty-six dollars (\$36) gold, the contribution of our Tung-chou Woman's Christian Endeavor Society for the support of our two Bible women in Ceylon. It has been a little more than usually difficult to raise the money this year because of the "hard times." Not that our native Christians here in Tung-chou are in a suffering condition, but because of drought in the early summer and floods later, the harvests were almost or entirely lost in some regions about us, and consequently the prices of food and fuel are exceptionally high, so that even the well-to-do feel poor. There is a great deal of real distress all about us, and our people made a generous contribution of money, grain and fuel at

Christmas time for the relief of suffering ; but as the year drew to a close, and especially when the treasurer brought in her account to me, and I saw how far short we had come of our pledged amount, I could but feel somewhat anxious as to the outcome. However, I gave the women a little talk at one of their meetings, and brought to them the thought, which I want them always to keep in mind, that this missionary money is a debt which we owe to the W. B. M., because we have pledged the support of those two



WOMAN'S CHRISTIAN ENDEAVOR SOCIETY, CONGREGATIONAL CHURCH,
TUNG-CHOU, CHINA

women. I brought to them also that thank offerings have been fewer than usual this year, and that probably some of us were owing a debt to the Heavenly Father as well. They were quick to acknowledge the double claim. A good many thank offerings were promised at once, and have since been paid, and most of the remaining pledges have been brought in. Last evening the treasurer came in with quite an amount of money which she had collected, so that to-day I am able to pass on to you the full amount we had promised.

CONDITIONS AT INANDA

BY MISS FIDELIA PHELPS

WE had a Christmas tree for our girls this year at the seminary, a thing we have not had for many, many years, not since the school was very much smaller than it has been of late years. When the girls first asked me if they might have a tree this year, I thought it would be impossible to get

gifts for so many. I began to cast about in my mind, and remembered that I still had quite a number of bags, of one sort and another, that had been made by children's or young ladies' societies at home, a few needle books, needles, pins, etc., from the same source, and I decided to get things together and see how far they would go. By making a few more bags out of pieces of cretonne, silk or print, we at least had a bag or its equivalent with a few needles, pins and buttons for each of the 125. About the time that the request for a tree came from the girls, there came a letter from a business man in Durban, who had visited Inanda during the Teachers' Con-



WASHING DAY AT INANDA SEMINARY

ference in July, saying that he would like to give a Christmas treat to the school; this was followed later by a large case of candy (sweets we must say in this English colony) and sweet biscuits. Among my bags I had found a number of candy bags still on hand and pieces of tarlatan that had come with them. Grace Goba, who is a helper in many more ways than in superintending the laundry, soon had the tarlatan made up into bags and filled with the sweets, which Zulu children are quite as fond of as American children, though they do not, as a rule, get so many. Our kind friend had

sent such a generous supply, that after giving the girls a liberal quantity we had two large tins left over. These will come in very nicely for their annual picnic on Victoria Day, May 24th.

The next morning at half-past four there was a long procession of maidens with huge white bags (pillows they call them) on their heads filing out of the seminary, saying good-by to a number of their teachers who had risen to see them off. Only the standards, five, six and seven, with a few who were remaining during the vacation, were left behind. These higher standards were waiting for the teachers' examination, which was to begin with the arrival of the school inspector on Monday morning the sixteenth. This closed on the evening of the seventeenth, and early on the eighteenth there was another exodus of some forty girls, and then vacation really began. We were so thankful that no one was unable to take the examination on account of sickness as was the case the year before, and very thankful, too, that no one was left in the hospital when the last good-bys were said.

Our hearts were saddened a few months since at the sudden and unexpected death of Martha Ndaba, one of our old girls. She was one of the good faithful ones who has always given us joy and satisfaction. At one time she was a teacher in the day school at Inanda, then a helper at the seminary, and later a teacher at an out-station of Inanda, where her home has been since her marriage in January of 1906. In a letter which the present teacher of that school wrote a little while after Martha's death she spoke of the great love of the children for Martha, of how they had been affected by her death, and of the good meetings she had had with them, since which they had been very earnest in their purpose to lead true Christian lives. While we regret her early death, yet we rejoice to know that she "walked in the truth," and her life has left a fragrance behind. This truly is our joy in regard to our girls as they leave us year by year, to know that they are "walking in the truth." From time to time we get good reports of many of those who went out as teachers at the end of 1906.

The Teachers' Conference, or vacation school, was held from the middle of July to the middle of August, and just as soon as it closed our school began. Mr. Cowles had it in charge, and arranged it for the benefit of the teachers of his forty or fifty day schools. Some from other societies swelled the number to nearly eighty. The chief feature of the school was the normal work under the instruction of Miss Hart. There was a course of Bible instruction outlined and developed by the Misses Hitchcock, also instruction in singing, and lectures on various subjects by different missionaries, ministers and European teachers in the European schools, and a temperance rally one day, when the three day schools, which served as a practice school

two hours every day, marched with appropriate banners, and then assembled in the chapel where the children and their elders contributed to an appropriate and well-arranged program. Mrs. Laura Bridgman had the arranging of the program for the interesting temperance day.

I had nothing to do with the school except to visit the classes as much as I could, but the arrangements for and the oversight of the entertainment of



TWO INANDA STUDENTS RECEIVING A HEATHEN VISITOR

the native teachers and also of the many European and American guests who were coming and going fell largely to me. I think there were as many as thirty different people who spent from one to thirty days with us at that time.

Miss Evelyn Clarke, one of our much-loved teachers, who has been with us seven years, has just left us for a six months' furlough in England. Her home is in Natal, and her parents are English missionaries here. She is a superior teacher and a real missionary. To her untiring and efficient efforts is due the good success of our girls in the past few years at the annual teachers' examination, and her influence over the girls in spiritual things is strong and helpful. We hardly know how we can do without her even for six months.

MY FIRST ENCORE

BY MRS. JAMES H. PETTEE, OKAYAMA, JAPAN

IT happened on this wise. I had been invited to Kurashiki, a small aristocratic town ten miles west of Okayama City, to address the bi-monthly meeting of the Woman's Club. I hesitated a good deal before accepting the invitation. I had been there once before and knew it for a club of one hundred and sixty members, nearly all of them non-christians. But my Bible woman urged it, and I finally consented to give them an informal talk on home-making.

That very next day my text came from America,—the ex-president of the W. B. M. I., who made us that never-to-be-forgotten visit two years ago, sent me "A House Blessing."

"The Beauty of the House is Order,
The Grace of the House is Contentment,
The Glory of the House is Hospitality,
The Crown of the House is Godliness."

I had it put into Japanese, writ large so that it could be read across the hall.

At 8.30 that Sunday morning the master of the house and I parted at our gate, he for a ten-mile ride by jinrikisha straight east, where he had a baptismal and communion service in a little country church, and I went west, first to church for an hour with my thirty wide-awake little folk in Sunday school, and then on by the noon train to Kurashiki.

The other "performers" of the day were three blind men with their musical instruments, two *koto* and a bamboo clarinet, and the domestic science teacher at the Okayama Girls' High School, who was to give a demonstration lesson in foreign cooking after my effort was over. With my English and Japanese texts on the wall behind me I did my best to picture an ideal home with Christianity as its foundation to the listening women, eighty or more of them besides the necessary accompaniment of twenty odd children.

Then came a half hour's performance by our musical friends, and we were ready for the cooking lesson. But the little professor of the culinary department had waited to hear the foreigner, and so she was not ready to begin. I saw the head master of the school, in whose assembly hall the club always meets, consulting with five or six of the leading women, and then in a body they bore down on poor little me, just drawing a long breath of relief that my part was over, and please wouldn't I give them another

speech on anything, no matter what, while they were waiting. I had prepared only one, and I really don't keep Japanese addresses on tap, but how could I refuse, so I started in and gave them a half hour's rambling talk on American schools as I knew them in Massachusetts eight years ago, and I felt like a wrung-out sponge when I sat down! An encore is not half the fun I supposed it was before I had one.

But the cooking lesson was a success. A big table covered with pots, pans and the raw materials of the feast, two tiny braziers, a zinc oven with a chimney running a foot or so up in the air were all brought in. It was foreign cooking, remember. The oyster soup, a mixture of beef stock, oyster liquor, milk, Japanese parsley and oysters, butter, salt and pepper was not quite equal to a good Boston stew, but the other dish, an oyster pot-pourri, was unique and delicious. Try it and see.

Slice and mix thoroughly together cooked fish, boiled greens, raw onions, hard boiled eggs, oysters, butter, milk, salt, pepper, add to this mixture half as much in quantity of boiled rice, press it all into a pan, cover it with a generous supply of butter and a thick layer of dried bread crumbs, bake for half an hour, eat with chopsticks from tiny blue-flowered plates, or if you are the one guest you might have, as I did, your portion served on an English China plate, with a pewter fork and spoon to eat with.

I opened the ball at 1 P. M., and it was after five when the little cook lady divested herself of her high-necked, long-sleeved white apron, which had covered her teacher's uniform of dainty silk kimono and gray plaited skirt, and we two were ready for the jinrikisha to take us to the station to meet the six o'clock train for home. The head of the family had reached the house in time for a solitary dinner, but over my bowl of hot soup by the library fire we discussed the day's experiences, and devoured the American mail awaiting our return.

The women of Japan are learning new things and new ways. Pray that we may help them to find the best.

MISSIONARY LETTERS

AFRICA

Miss Alice E. Seibert writes from Umzumbe, January 9, 1908:—

I have worked hard these past months and my only consolation, if it can be called a consolation, is that the others who have been out here longer are working much harder. In time, as I get a better hold on the language, I will be working as hard as they, no doubt.

I am now so used to South African life that a native in all his semi-savage surroundings no longer excites more than a passing glance, even though it is most picturesque. What strikes me most now is the primitiveness of our life. You do not notice it at first for Durban is a fine modern city, and you miss the jungle tiger, elephant and crocodile that you expected to see running about in the garden. But it does not take long to discover how primitive it is. Since school closed I have been in several places, and I see more than ever the many differences between the people of Natal. It is impossible to make a general rule and say it is thus and so; there is the same difference between town life and country life that I have seen at home.

Those who think mission work consists only in gathering naked savages under palm trees and reading the Bible to them, have an inadequate conception of the wide-reaching and multitudinous character of the work. Sometimes it is of far greater value to teach them to read, so that they can read the book for themselves and for others—in short, educate them.

Mission work has passed the pioneer stage here in South Africa. Educational institutions go hand in hand with the work of the native pastors, and the work of both branches is spread out in all directions. The evangelistic work is still the most important, and when we see the great number of heathen still about us, clothed in their blankets, dipped in red ochre and ornamented with beads, and still living in rude, smoky huts, bound in by polygamy and superstition, our hearts go out to them in pity and prayer that they too may be saved.

I sometimes go with our girls on Sunday to a kraal meeting. Usually there will be present a dozen children clothed in tropical sunshine and a scrap of a blanket, several women, an old man, and perhaps—but rarely—a young man, because the men work in the cities and in the mines. These men who are away from home are the particular care of our city missionaries, and in this way the gospel is carried from the busy streets of the cities to the widely scattered kraals all over the land. One Sunday I had a fine audience of stalwart young men, including a young chief, and all listened attentively. Another time there were mostly women; I do feel so sorry for them. When these poor women become Christians and have Christian husbands it must be a great transformation for them. I sometimes become very much disheartened when I see how slow they are to accept Christ even after hearing the story many times, and at other times when I see the many difficulties in the way of some of them, I am sorry for them. A missionary needs the prayers of the church people at home, for there are many discouragements. I think the next generation of natives will find it much easier to accept Christ. And right here our mission

schools do good work. The boys and girls of our schools, especially those who have Christian parents, will do much toward the uplift of their people. So when the collection plate comes around with a plea for the educational work in this or any other mission, do not seal your purses and your sympathies and say, "education is not evangelization." Of course there are other things the Zulus need besides book knowledge. They need more medical aid and a proper hospital; they need a consumptives' sanitarium.

The natives are so poor and lack so many of the comforts of life. It is the simple life rather exaggerated which they live. Fortunately they do not yet feel the need of the purely artificial wants of modern civilization or they would be poor indeed. Relatively speaking, some of them are not poor—there is plenty of sunshine in Natal the year round, and it is a beautiful fertile land.

MICRONESIA

Extracts from report of Kusaie Girls' School for 1907, by Miss Olin:—

The school work has gone on as in former years, hampered and hindered by lack of suitable quarters. We have had but thirty-three weeks of school this year, as against thirty-six the year before, owing mainly to the fact that we have to plan to have our vacation coincide with the time the steamer is due, so that one of us can be free to go to meet it. This necessitates an absence from the school of from two days to a week—one never can tell beforehand; and if it comes in term time it breaks into the work. On this account we frequently have to extend the vacation another week. It seems necessary for us to meet the steamer, as frequently there are matters of business that have to be attended to, and there is no one to do it for us. Also it is a rest to get away from the school for a few days.

The studies have been the same as for 1906, viz.: Bible, Bible history, German, English (for the Gilbert girls), physiology, geography, singing, arithmetic and writing, and the books of the "Self and Sex" series for girls. During the latter part of the year I have tried to have the older girls do some work in preparing Bible readings or short talks explaining some passage in the Bible. Some have done fairly good work, while others have found it beyond them. But I think it has been a help to them all in teaching them to use their thoughts in an independent way. I expect to keep on in the same way for some time to come.

The number of pupils continues the same, forty-one, and will until some provision is made for taking these girls to their homes and diminishing their number or increasing the accommodations at the school. In June Miss Wilson went on the steamer to the Gilbert Islands, taking two of the Gilbert

girls with her. One of them was married, the other was left with her parents, as for some time she had seemed not strong and in need of a change.

The outdoor work has taken a good deal of time. Miss Wilson and the girls and the two boys have planted about five hundred banana plants during the year, besides sugar cane, iaraj, pineapples, etc. Keeping the gardens free from weeds is no small item. For the larger plantations of breadfruit and cocoanut trees we have had to employ men, as the work of cleaning is too hard for the girls even if they had the time; housework and the making and mending of their clothes uses up the time left from school and out doors. Just now five men are at work cleaning the iaraj, which grows on swampy land and is, therefore, doubly hard to clean.

The religious life in the school is encouraging. The girls, in their societies of King's Daughters, have given \$16.25, of which they voted to send \$14.50 to the Woman's Board, retaining the rest to buy a tin of kerosene for the Lelu Church as a Christmas present to the Kusaiens. One little girl said she would like to have the money used for those who were in some special distress, but it was finally decided to let the Board use it anywhere that it was most needed. It represents one thousand four hundred and fifty hours of work, which to me makes it seem more valuable. During the latter part of the year some of the older girls asked to be allowed to hold a special prayer meeting on Sunday afternoons. They called it a help service, and spend nearly the whole hour in prayer, praying for definite things, such as help in overcoming the many little trials that come to them daily. It is a voluntary service, but everyone in the school attends. As we are here alone and have no minister who speaks the language of our pupils we are necessarily debarred from some of the church privileges formerly enjoyed. Thus we have had but one opportunity to celebrate the Lord's Supper during the year; that was when Dr. Rife was here on a visit last May. But notwithstanding such deprivations the girls seem to develop in steadfastness as they advance in years. They are not perfect, but in some the improvement is marked.

Our material surroundings have changed but little during the year. By having the Channon kitchen taken to pieces and rebuilt as an addition to our house I have been provided with a twelve by ten foot room; nothing very large nor very beautiful, but something to keep the rain from me in the night as I am no longer obliged to sleep out of doors. It is a great luxury to have even a little place to myself. But this does not increase the space available for school work; we are just as cramped in that regard as we ever were. Our need is just as great, and the limitations to our work in no way diminished. Our hope and earnest prayer is that another year will not pass without seeing us established in new and comfortable quarters.

CHINA

Miss Laura N. Jones writes from Pao-ting-fu:—

We have two Bible women whom we list as “student Bible women,” as they are still in the Bible school in Peking each winter, but go where I send them in the vacation. They are Mrs. Láng and Mrs. Hsüch. The other, Mrs. Wang Pu Chái, continues to visit the women of the south suburb and vicinity. She is not at all strong physically, but faithful gentleness itself. Her husband is an unbeliever, and very unkind to her. Notwithstanding this, she is very sweet and patient. Her work sometimes does not seem to receive very great reward, but yearly there are some two or three enter the church, the result of her teaching; and always she stands as the example of all that a wife should be. She has lost all her children, and also one or two that she adopted, for all of which her husband blames her and beats her—the right of all husbands in China. One day I heard that “old Wang” was in a rage, and we all knew what that meant for his wife. I must admit I was far from as submissive as the girl, a bride of a few months, to whom I commented on the subject. She remarked with a sigh that she hoped one thing, and that was that she might have as good a disposition as Mrs. Wang. So however small may be the result of her work, she is an example to the younger women of the flock.

In November I went to the country, to a centrally located place, and taught a class of women. To it came most of the women that I would have had come to the city here to study.

I have felt for a year or two the desperate need of village schools, but have neither buildings in these villages, nor teachers for the schools. The next best thing was to bring such of the village girls as could come to a school here in Pao-ting-fu. I called it a girls' station class. They had their own teacher and studied only the “doctrine books,” but observed the day school rules, had prayers with and ate with the day school. I say “day school,” which is really not the right word at all, for while there are day pupils, about twenty, there are thirteen boarders. Primary, day and boarding school would be a more accurate name. Three girls went from the Girls' Union Mission School to the Bridgman School in the fall, but we have some expense for them, and we added eight little girls from among our primary school to the Girls' Union Mission School. Their parents were willing to help one third toward their food money, so I let them go this term. It is so hard to tell children they can't come back to school. It seems sometimes that it is harder than if they had never begun.

Now about the country work. It is “tremendous.” I got back Friday from a twelve-day trip. The weather was very cold and the people busy

preparing for the New Year, but in spite of that I had daily seven or eight girls in to study, and at night again they came, twenty or thirty women and girls, for three or four hours. After their New Year I go to this same place for a ten days' class; then on to another place, if my strength will permit, for a half month. In fact, from the middle of February I will be out most of the time until about May, if I do not get ill.



THE BEST USE OF MISSIONARY LITERATURE

BY MRS. HEZEKIAH L. PYLE

THE first thing needed to make the best use of literature is to have a general knowledge of the printed matter on the subject of missions. There may be a dozen pamphlets on the very thing you want to know, but if you are without the knowledge of the existence of those leaflets, it is the same to you as though they had never been printed. You may have just what you want in the cupboard, but if you do not know its contents, the food will be of no value to you. Then when you have the literature, what is the best way to make use of it? A common way is just to read what literature comes to you. There may be several items of missionary interest, all referring to different missionaries and to different fields. To read literature in any way is better than to throw it into the waste basket. The pity of it is that so much of our good printed matter goes there.

The best way is to plan your meetings and your programs. When we prepare our programs our thoughts too often do not take form and action until the week of the meeting, and then there is the "hurry call" for material. Where shall we secure it? What shall we do? We endeavor to find something, "just something," because the meeting is to be held this week. No program will prove interesting made up of "just something." The most careful and prayerful preparation is necessary. The choicest literature is none too good.

How may missionary literature be used to the best advantage in the various departments?

I. For the Cradle Roll.

(1) Leaflets on what the Cradle Roll is may be sent to every young mother. (2) Mite boxes may be distributed to every member of the Cradle

Roll. (3) Leaflets pertaining to child life in other countries may be sent to mothers.

II. For the Mission Bands and Junior Endeavor Societies.

(1) Determine topic of study, and then find literature suitable for the meetings. (2) Cut from magazines pictures which illustrate such subjects, and mount them in scrapbooks or on large cardboard, and have them displayed in the meeting. (3) Procure the exercises in which a number of children may take part. (4) Circulate the *Mission Dayspring*, and have the articles in it read, recited or impersonated.

III. For the Sunday School.

(1) Interesting missionary letters may be read by the children before the school. (2) Leaflets may be distributed to the teachers every three months, with a request that the story be told to the class. (3) Bulletins made with pictures cut from LIFE AND LIGHT or from *Mission Dayspring* may be placed in the vestibule of the Sunday-school room to good advantage. Short announcements may be added.

IV. For the Christian Endeavor Societies and Young Women's Bands.

(1) Outline the eight or nine programs, which is the average number for the year, and secure literature in advance, having it in the hands of the leader a long time before the meeting is to be held, with a catalogue of other material which the leader may use to advantage. (2) Biographies of missionaries, their location and travels illustrated with a map, are of the greatest interest to young people. (3) Book reviews help to keep up with the new publications.

V. For the Woman's Auxiliary.

(1) Having determined a course of study for the year, watch the current magazines and daily papers for the latest news on the subject chosen. (2) Let the Prayer Calendar and the topic direct the thought in the devotional exercises. (3) Make LIFE AND LIGHT indispensable to your meetings by using the pictures and the letters of the missionaries, also the stories and travels which are always found in it. Underscore with red ink the most interesting statements in LIFE AND LIGHT, and pass the numbers on to those who were not present at the meeting. (4) Impersonating the life of a missionary is only another way of giving the biography of the person, and it often proves more effective. (5) Current events as taken from LIFE AND LIGHT and *Missionary Herald* may awaken a new interest among the indifferent. (6) The annual report of your own Branch affords material for a most interesting meeting. Hold an imaginary Branch meeting, having some one represent the president, the secretaries and the treasurer, each one

giving a condensed report from memory. (7) The Lenten and Thank-offering literature is always most appropriate. If these leaflets are secured in advance, and distributed, not only to members of the auxiliary but to every woman of the church, a new interest may be created, and a larger offering secured.

The supply to meet these suggestions, as given for the various departments, may be obtained at the Board Rooms or through your own Branch officer. Will you not grasp this splendid opportunity of making use of the literature, and thereby spread the kingdom of God on earth?

OUR DAILY PRAYER IN JUNE

WE close the month of May with a prayer for the work of our sister Board on the Pacific Coast, and early June calls our attention to the needs of the Missionary Homes in Oberlin and Auburndale. We remember also the fathers and mothers hastening back to their fields with a goodly share of their hearts' life left in this country. The subject of aggressive work for missions in our Sunday schools is next before us, and in view of the conferences at Silver Bay, Northfield and elsewhere, we ask with confidence for a blessing upon the efforts to promote increased interest in mission study among our young people.

The West Central Africa Mission then becomes our prayer field for two weeks—that needy mission with its brave little band of twenty-five missionaries, four of whom are on furlough at present. Mrs. Stover is now on her way back to her beloved work, accompanied by her only daughter, Helen, who has been adopted by the W. B. M. I. Mrs. Webster is busy again after her furlough, teaching in the girls' school at Bailundu, and overseeing the schools taught by native helpers. She will sadly miss Miss Campbell, who has gone to assist for a time at Ochilesu.

Mrs. Currie is rejoicing at seeing the work at Chisamba take a new start with the full force of workers on the station. Her especial work is in training native evangelists, and her long tour in the far interior will help in this work. Miss Bell is about leaving for furlough, while the Misses Melville are left in charge, and under their fostering care the work among the women and girls goes steadily forward. Mrs. Woodside and Miss Redick will soon turn their faces to their African home, and relieve the isolation of Mr. and Mrs. Neipp. It has been Mrs. Fay's sad lot to see the door of her dear home and work at Bailundu closed for the present because of her husband's death, but her heart is and ever will be in Africa.

Miss Stimpson has been spending the winter in Lisbon, studying Portuguese, but will soon return to her field. Miss Arnott, who has been bravely carrying the work alone during Miss Stimpson's absence, will gladly welcome her return. Mrs. Sanders has charge not only of the women's meetings and the work of the press in addition to home cares, but the medical work adds a burden in itself sufficient for all her time and strength. It is, therefore, with great thankfulness that she is able soon to give this responsibility to the care of the new doctor who is soon to join the mission.

Mrs. Wellman's time is well taken up with the numerous duties attending the up-building of a new station, looking after the sick, teaching, visiting and caring for her family. Owing to her husband's ill health she must soon leave this promising work to the care of Mrs. Ennis, who has only recently joined the mission. Mrs. Ennis, as a new missionary, must necessarily devote some time to the study of the language, while at the same time she is already actively engaged in teaching and work among the women and girls.

Mrs. Neipp has been obliged to rest for a time, but now is rejoicing in the immediate prospect of having help to carry on the work.

Mrs. Cammack, as a medical missionary, finds no end to the work she is able to do in treating all sorts of cases, making the blind to see, and the lame to walk, as well as saving the babies who have been stuffed with mush and beans and beer.

We wish to bear in mind the need of prayer for the native helpers who devote their time to teaching and preaching in the out-stations, expecting nothing in return and having every obstacle put in their way by the Portuguese.

The Shansi Mission shared in the visit of the deputation, and gave Dr. Barton a cordial welcome. This mission has been reinforced the past year, and we find the name of Miss Daisie P. Gehman (W. B. M. I.) for the first time on the calendar. Miss Gehman will be stationed at Tai-ku, where she will assist in the re-establishment of the work for women. In this connection it is a matter of pathetic interest to note the recovery of Miss Rowena Bird's diary, which was found for sale at a secondhand shop. This little volume tells the story of the last weeks before the massacre in 1900, and brings the tragic details before us down to within twelve days of the end.

With this lifted veil comes surely a greater desire to send help "by way of the throne" to our missionaries in Shansi, in their self-sacrificing entrance upon the labors of the heroic souls who met the martyr's death with such expressions of unswerving trust in the Crucified One.

In the beautiful "flower garden," half a mile from Tai-ku, is the hospital

and girls' school. Mrs. Hemenway has been very ill, but is now better. She visits and teaches the women in the hospital, and also assists in the girls' school. Miss Heebner (W. B. M. I.) has now twenty-four girls with unbound feet in this school, and their influence is felt in all their homes.

Outside the south gate of the city is the new academy. Mrs. Corbin teaches English in this school, and last autumn went two days' journey to the South to Fen-chou-fu. Here is the church; the building will seat two hundred and fifty, and five hundred wish to crowd in.

Over one hundred homes in the city are open for a woman to teach, and many villages are pleading for a teacher.

Mrs. Atwood is not well, but does all she can, and Miss Heebner goes down and conducts a station class several times a year.

Mrs. Davis and Mrs. Williams, though still in this country, are not less powerful in their influence for Shansi women than when on the field.

The work in this mission is largely self-supporting, or maintained by private gifts.

The work at home in our own Board, and among the young people of the W. B. M. I., has its share in the closing days of June, and we lift our hearts in united prayer for the "Daughters of the Covenant," and their sweet pledge for the "daughters of sorrow."



THE SUMMER CONFERENCES

SUMMER is upon us, and with it come the summer conferences at Silver Bay and Northfield. The seventh annual conference of the Young People's Missionary Movement will be held at Silver Bay on Lake George, New York, from July 24th to August 2d, and the summer school of Women's Foreign Missionary Societies will be held at Northfield from July 21st to July 28th.

The privileges offered by these two conferences are inestimable. Our work of the coming year greatly needs their inspiration. At both, the leaders of the mission study work are to be stronger than ever before. They will also be giving help along the same lines at the two gatherings, for the lessons of the United Mission Study course and the series offered by the Young People's Missionary Movement are both to include the study of

Mohammedan lands. Our Board has much work in Turkey and this ought to make the study a most interesting one for us.

At Silver Bay the conference is attended almost entirely by young people, both men and women. At the gathering at Northfield special provision is made for young women. Miss Calder, our Associate Secretary, has charge of all the good times that the girls have together there, as well as the Round Top meetings, which come every evening at sunset, and are especially for young women.

There is not space here to go into details about the beauty of both Northfield and Silver Bay, and the help that comes to one from association for a



RECREATION AT NORTHFIELD

few days with so many people who are engaged in working out the same problems as ours, but those of us who have been to either place know the strength that it has proved to us. One college girl said recently, "The missionary conference and study classes have meant more to me than my entire college course."

These gatherings are within the reach of everyone. If you cannot go yourself, you may be able to help some one else to go. God may be offering you this way of helping on his cause. It takes a little thought and preparation,

but when you know the great expanding influences that it exerts in your life or the life of some one whom you helped to go there you will think no sacrifice too great to have made.

Our Congregational delegations were pitifully small at these conferences last year. We can enlarge them this year if we will give it a little thought. God offers this opportunity to learn how to help him more efficiently, and are we going to refuse to accept the aid he provides?

The secretary of young people's work will be very glad to furnish you all the information available upon application.

L. C. W.

BOOK NOTICES

The Unfinished Task of the Christian Church. By James L. Barton, D.D. Published by Student Volunteer Movement for Foreign Missions. Pp. 205. Price, \$1.00.

Strategic books from Dr. Barton's pen drop rapidly from the press, and yet he is an overworked secretary of the American Board; he is in constant demand as a speaker, and every now and then he visits mission stations at the ends of the earth.

He has chosen a most felicitous title for this latest book, and the ten chapters which compose the volume are an appetizing *menu* of the feast. The book is the outcome of Dr. Barton's leadership of mission study classes at the Northfield Student Conference in 1905 and 1906.

While primarily intended for mission study classes, and for young people who have not yet chosen their life work, it is also remunerative reading for those who are doing something to carry out our Lord's great command, and for those who claim no interest in missions. With Secretary Taft and Ambassador Bryce, both strongly criticising those Occidentals who criticise missionaries, and who both agree in substance that it is the non-religious and irreligious among the Occidentals who are largely responsible for any hostility developed among the natives against the Christians, it will not be popular in the future to take this critical attitude. It is of interest to us women in our work for the uplifting of our own sex the wide world over that Dr. Barton emphasizes "the exaltation of woman as the first and most important step toward social reform. Christian schools for girls are as important as churches for men. Christian missionary women visit the homes, and flash into confined lives the joyous radiance of the gospel of liberty, equality and enlightenment."

It was an interesting sign of the times that when the Chinese Minister

Wu met Mrs. Humphry Ward at a reception in Boston, after complimenting her on being a "world-wide, wonderful woman," he went on to say, "China has been asleep about four thousand years, but it is awake now, and women are beginning to take their places by the side of men." He also spoke in favor of co-education—an astonishing advance over no education for Chinese girls.

It is quite the fashion now to emphasize the good in the ethnic faiths, but a religion must be judged by the men it makes, and while it may be conceded that there are grains of wheat in a mass of chaff, yet the sad fact is that the people feed on the husks rather than on the grain. As Dr. Barton conclusively shows Hinduism, Mohammedanism, Confucianism and all other false faiths have been "faithfully put to the test, and found to be woefully lacking." A chapter is devoted to the "Successes of the Early Church," and two chapters to the "Successes of the Nineteenth Century," and one chapter to the "Adequacy of Available Resources." All refreshingly optimistic.

The book is a distinct addition to our increasingly rich supply of missionary literature.

G. H. C.

SIDELIGHTS FROM PERIODICALS

MISSIONS AND SOCIAL PROGRESS.—"Value of Mission Industries" and "Opportunities of Missionary Wife and Mother," both in *Missionary Review*, May.

OUTLINE STUDY OF MISSIONS FOR 1909.—"Siam: its Progress and Prospects," and "Results of Missions in Siam and Laos," both in *Missionary Review*, May. "Mohammed and Islam," *Quarterly Review*, April.

AFRICA.—"A View of South African Nations and their Problems," *Fortnightly Review*, April. "Journey Through Congo State," *National Geographical Magazine*, March. "Modern Egypt," a review and summary of Cromer's Egypt, *Edinburgh Review*, April.

JAPAN.—"Why Nikko is Beautiful," by J. H. De Forest, D.D., *National Geographical Magazine*, April.

CHINA.—"Some Facts About China To-day," *Missionary Review*, May.

INDIA.—"Madura Temples," *National Geographical Magazine*, March.

Other articles of interest are: "A Journalist's View of the Missionary Question," *Missionary Review*, May; "Hindu in America," *Overland Monthly*, April; "Education in South America," *Review of Reviews*, May.

F. V. E.

WOMAN'S BOARD OF MISSIONS

Receipts from March 18, to April 18, 1908.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Bangor.</i> —Miss L. E. Johnson and Dr. Grace Kimball,	50 00
<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Belfast, Women of Cong. Ch., 36; Brownville, Cong. Ch., 7; Skowhegan, Aux., 18 70; Thomaston, Aux., 4,	65 70
<i>Portland.</i> —Mrs. M. C. P. Baxter,	17 50
<i>Western Maine Branch.</i> —Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Alfred, Prim. S. S., 3, King's Sons and Dau., 5; Auburn, Mrs. N. E. Salls, 40 cts., High St. Ch., M. B., 10; Bethel, Aux., 8.60; Hallowell, Aux., 52; Harrison, Aux., 7.20; Portland, State St. Ch., Aux., 64, Williston Ch., Cov. Dau., 100; Yarmouth, Aux., 17.38. Less expenses, 10.68,	256 90
Total,	390 10

NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Miss Elizabeth A. Brackett, Treas., 69 No. Spring St., Concord. Concord, Aux., 35; Derry Village, Central Ch., C. E. Soc. 5; Exeter, Miss Adelia M. Robinson, 3; Newport, Workers, 60; Salmon Falls, C. E. Soc., 2.50; West Deering, Dau. of Cov., 48 cts.,	105 98
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MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading. Andover, Abbot Academy, 17.50; Lexington, Aux. (25 of wh. to const. L. M. Miss Adeline Osgood), 78.37; Lowell, Highland Ch., Aux., 10, High St. Ch., For. Missy's Dept., Woman's Aid Soc., 50, Kirk St., Ch., Woman's Assoc., 60; Medford, Mystic Ch., Aux., 30; Wakefield, Aux., 45; Winchester, Second Ch., Do Something Band, 10,	300 87
<i>Barnstable Co. Branch.</i> —Miss Ellen H. Underwood, Treas., South Dennis. North Falmouth, Aux.,	1 50
<i>Boston.</i> —Misses S. and E. Chapman, in memory of Mrs. S. O. Chapman,	5 00
<i>Essex South Branch.</i> —Miss Sarah R. Safford, Treas., Hamilton. A Friend, 5; Beverly, Dane St. Ch., Aux., Miss Nan- nie L. Odell's Spanish Claim Money, 20; Gloucester, Trinity Ch., C. E. Soc., 10; Lynn, First Ch., Aux., 30; Lynnfield Centre, Aux., 15,	80 00
<i>Franklin Co. Branch.</i> —Mrs. John P. Logan, Treas., 3 Grinnell St., Greenfield. Greenfield, Aux., 20; Northfield, Aux., 52.06,	72 06

<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Easthampton, Emily M. C., 15; Hatfield, Wide Awakes, 20; North Hadley, Aux., 20; Northampton, Edwards Ch., Aux., 11.90,	66 90
<i>Jamaica Plain.</i> —Friends,	100 00
<i>Middlesex Branch.</i> —Mrs. Frederick L. Claflin, Treas., 15 Park St., Marlboro. South Framingham, Grace Ch., Mission Club,	10 00
<i>Norfolk and Pilgrim Branch.</i> —Mrs. Mark McCully, Treas., 95 Maple St., Milton. Braitree, Aux. 20; Bridgewater, Aux., (Len. Off., 2.31), 30; Brockton, First Ch., Aux., 30, Porter Ch., Aux., 82; Duxbury, Aux., 3, C. E. Soc., 1; Easton, Pro Christo Soc., 10; Hanover, Aux. (Th. Off., 3), 4; Holbrook, Aux., 11, Willing Workers, 5; Milton, Aux., Len. Off., 5.40, Unquity M. B., 15.59; Plymouth, Aux., 6.50; Plympton, Prim. and Junior Depts., S. S., 6.78, C. R., 94 cts., Quincy, Bethany Ch., Aux., 30; Randolph, Aux. (Len. Off., 9.40), 60.70, Miss Abby W. Turner, 100, M. C., 10, C. R., 2; Rockland, Aux., 44; Sharon, Aux., 5; Weymouth, East, Aux., 30; Weymouth, North, Aux., 50; Weymouth, South, Old South Ch., Aux., 10, Union Ch., Aux. (50 of wh. to const. L. M's Mrs. Mary Clark Reed, Mrs. Clara R. Waterman), 67.25; Whitman, Aux., Len. Off., 20; Wollaston, S. S., 20,	680 16
<i>Old Colony Branch.</i> —Miss Frances J. Rannels, Treas., 166 Highland Ave., Fall River. West Wareham, Mrs. Julia R. Morse,	30 00
<i>South Hadley.</i> —A Friend,	5 00
<i>Springfield.</i> —South Cong. Ch.,	60 10
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Indian Orchard, Willing Helpers, 15; Ludlow Center, Aux., 8.50; Springfield, Faith Ch., Girls' M. C., 7, Hope Ch., Aux. (25 of wh. to const. L. M. Mrs. F. B. Fairbanks), 50; West Springfield, First Ch., Aux., 4.50,	85 00
<i>Suffolk Branch.</i> —Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Auburndale, Search Light Club, 25, C. E. Soc., 15; Boston, Union Ch., Aux., 50; Brighton, Woman's Assoc., 30.58; Brookline, Leyden Ch., For. Dept., Woman's Union (25 of wh. to const. L. M. Mrs. E. L. Barker), 77.85; Cambridge, First Ch., Aux., 200.13, Prospect St Ch., For. Dept., Woman's Guild, 160; Cambridgeport, Miss Clara A. Ford, 40 cts.; Charlestown, First Ch., Aux., 10; Dorchester, Second Ch., Aux., 66.53, Go Forth M. B., 10, Village Ch., Aux., 30, Faneuil. Aux. (prev. contri. const. L. M. Mrs. Myron W. Richardson); Franklin, Mary Warfield Miss. Soc., 25; Newton, Eliot Ch.,	

Eliot Guild, 100; Newton Highlands, Aux., 12.96; Roslindale, For. Aux., Woman's Union, 7.79; Roxbury, Imm.-Walnut Ave. Ch., For. Dept., 38.84, Prim. Dept., S. S., 5; Somerville, Broadway Ch., Earnest Workers, 5, First Ortho. Ch., For. Dept. 25. Less 74 paid Treas. Woman's Home Miss'y Assoc. to refund amount paid to Suffolk Br. by Dedham Soc. through mistake in Sept., 1907, 821 08
Westwood.—Mrs. J. B. Clark, 1 40
Worcester Co. Branch.—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Ashburnham, First Ch., C. E. Soc., 3; Barre, Aux., 50 cts.; Blackstone, Aux., 5; Gardner, Aux., 118.40, Helping Hand Soc., 3.50; Hardwick, Aux., 2.50; Holden, Aux., 30; North Brookfield, Aux., 2; Rutland, Aux., 5; Southbridge, Aux., 15.20; Westboro, 13.40; West Upton, 50 cts.; Worcester, Park Ch., Extra-Cent-a-Day Band, 5, 204 00

Total, 2,523 07

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Providence, Parkside Chapel, C. E. Soc., 4, Pilgrim Ch., Aux., 19.38, Plymouth Ch., Aux., 8.50, Prim. S. S., Birthday Off., 4.10, Riverside, C. E. Soc., 1; Woonsocket, Globe Ch., C. E. Soc., 6, 42 98

CONNECTICUT.

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Hartford Branch.—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Int. on Clara E. Hillyer Fund, 120; Int. on Bacon Fund, 98.25; Bloomfield, C. E. Soc., 8; Bristol, Aux., 20; Burnside, Aux., 5; Collinsville, Aux., 41; Farmington, Aux., 25.96; Hartford, Farmington Ave. Ch., S. S., 16.75, Windsor Ave. Ch., M. B., 3; Manchester, Second Ch., C. E. Soc., 20, Jr. C. E. Soc., 17.50; Mansfield, Prim. S. S., 2; New Britain, South Ch., Aux., 25.52, C. R., 1; Wethersfield, Aux., 2, 405 98

New Haven Branch.—Miss Julia Twining, Treas., 314 Prospect St., New Haven. A Friend, 50; Bethel, Cong. Ch., 27.05; Bridgeport, Park St. Ch., Aux., 10.25; Clinton, Aux. (prev. contri. const. L. M. Mrs. Lydia Woodworth); Danbury, First Ch., Aux., 20; Greenwich, Second Ch., Aux., 192.39; Haddam, Aux., 6; Hadlyme, C. E. Soc., 5; Ivoryton, Aux., 64, C. E. Soc., 15; Marlboro, C. E. Soc., 5; Middletown, First Ch., Aux., 41.05; Naugatuck, Aux., 60; New Canaan, Jr. C. E. Soc., 5; New Hartford, Aux., 6.84; New Haven, City Mission, Mothers' Aux., 32, Plymouth Ch., Aux., 147.65; New Milford, Y. L. C., 95; North Woodbury, Aux., 35; Norwich, Aux., 25; Ridgefield, Aux., 54.25, Starlight M. C., 5; Salisbury, Aux., 14.40; Torrington,

First Ch., Aux., 13; Trumbull, Aux. (50 of wh. to const. L. M.'s Mrs. Banford Starr Beach, Miss Annie Lendeveg), 60; Waterbury, First Ch., Aux., 105, Girls' M. C., 10, Second Ch., Glad Tidings (25 of wh. to const. L. M. Miss Florence Blake), 40; Westbrook, C. E. Soc., 12.50; Whitneyville, Aux. (with prev. contri. const. L. M.'s Mrs. J. Burton Gilbert, Mrs. James Stallan), 49; Winsted, First Ch., Aux., 19.50, 1,224 88

Total, 2,214 46

NEW YORK.

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PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. D. C., Washington, First Ch., Aux., 135; Md., Baltimore, Assoc. Ch., Aux., 75; N. J., Asbury Park, S. S., 5; Montclair, Aux. (Len. Off., 61.50), 105.75; Orange Valley, Y. W. M. S., 100; Upper Montclair, Aux., 45, Y. L. M. S., 35; Westfield, The Covenanters, 20; Pa., Milroy, White Mem. Ch., King's Dau., 5; Philadelphia, Snyder Ave. Ch., Aux., 5. Less expenses, 72, 458 75

FLORIDA.

Tampa.—Aux., 5 00
W. H. M. U.—Mrs. Catharine A. Lewis, Treas., Mount Dora. Lake Helen, Aux., 10; Tavares, Aux., 5, 15 00

MICRONESIA.

Kusaie.—Girls' School, King's Dau. Cir., 14 50
Ponape.—Girls' School, 5 00

Total, 19 50

GIFTS RECEIVED THROUGH BUILDINGS COMMITTEE.

Massachusetts.—E. B. D., 100; Friends, 3,000; South Framingham, Miss Cynthia A. Kendall, 50; Whitinsville, Mrs. Catharine L. Whiting, 50, 3,200 00
Rhode Island.—A Friend, 250; Providence, A Friend, 25, 275 00
Connecticut.—In memory of S. P. C., 25; Hartford, Mrs. Charles B. Smith, 25; Norwich, Friends, 300; Rockville, Mrs. Harriet K. Maxwell, 100, 450 00
New York.—Rochester, Miss Grace C. Curtice, 2,000 00

Total, 5,925 00

Donations, 5,590 04
 Buildings, 5,940 00
 Specials, 179 80

Total, 11,709 84

TOTAL FROM OCT. 18, 1907 TO APRIL 18, 1908.

Donations, 44,028 42
 Buildings, 8,066 00
 Specials, 1,600 63
 Legacies, 2,478 55

Total, \$56,173 60

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Editor Pacific Department in Life and Light.
MRS. J. K. McLEAN.

A TOUR AMONG THE GILBERT ISLANDS

BY MISS LOUISE E. WILSON

(Concluded)

QUITE a little of my time was spent in a boat, going from one place to another. To me this part was not very enjoyable, as I am very much of a coward on the water. I wanted to go from Tarawa to Apaiang, but dreaded being out on the broad ocean in a small sailboat. But at last my desire to see the people overcame my cowardice. The native minister, his son-in-law, and another young man took me across at three o'clock in the morning. It was bright moonlight and the sea was as calm as it could be, and we were only on the way five hours. To me there is something very charming about the simplicity of these people's religion; how they can lift up their hearts to God at all times and in all places. I was intently watching the land, and thinking how soon we would be away from the dangers of the deep, when the minister removed his hat, and said to his son-in-law, "Let us have prayers. We will say verses and sing a hymn, and then you lead us in prayer." The wind had about died out, so he suggested to the young men that they "call the wind with the oars." People came out on the beach to see who we were, and some one of the number decided that I was a half-caste woman. Only a week before, while talking to a group of small boys, just to see what they would say, I asked them who they thought I was, a white person or a native? After looking at me very hard, one small boy said, very decidedly, "You are a Gilbert Islander." At that time I thought it might be because I could talk to him in his own language, but when I got it a second time, I decided that so much boat riding under a hot sun, in the torrid zone, was not helping my complexion any. Everywhere I went I found the people eager to be talked to. They seemed to be hungry for something, but did not know what. After evening prayers in the church building, instead of dispersing to their homes, they would sit still as if waiting for something. Then the teacher would say, "They want you to talk

to them." "All right, but what do they want me to talk about?" "Anything you can tell them; the storm in the Mortlocks, the floods in China, or anything from the outside world." They were most intensely interested, and expressed the deepest sympathy for the suffering ones. This gave me an opportunity of trying to have them count their many blessings; for while most of the island groups in the Pacific have been visited by typhoons, their group had thus far escaped. By asking questions they would keep me talking for hours, and I would get tired of talking long before they would of listening.

I found a number of our old scholars had been led away by the Tempter, and I managed to see most of them. Coming suddenly on one couple, they disappeared as soon as they caught a glimpse of us, but they had only gone to put their clothes on. They seemed very much pleased to see me, and talked of their school days and how strange the place must look since the cyclone; but when I turned the subject to the neglect of their best Friend, they turned their eyes on the ground and were silent. I told them I did not give them up as lost, but had faith to believe they would return some time. A few days after I heard they were in a village near where I was staying, and hoped to see them again. But no, they had come there to attend the heathen games; but meeting a small girl on the way, they both sent their love to me. At first I felt the least bit discouraged that my visit did not affect them enough to make them at least stay away from such places while I was on the island. But I did not despair. They cared enough to send their love to me, and I do think they were sincere in sending it. They must have felt I loved them to do that; and if they remember I love them, they will remember in time that greater love. Although many of them wander away, most of them come back sooner or later. As I was pleading with another one, a heathen woman sitting near said, "Why, you seem to remember all your children; don't you forget any of them?" I assured her that I neither forgot them or ceased to love them. Most of you know that the girls (and most of the boys) call us "mother." I rather like it, because it seems to bring us nearer to them; but I must confess that I felt peculiar in a prayer meeting one night, when an old man, almost old enough to be my grandfather, got up and prayed for "the mother who is with us for a time." I think the young teacher felt he was responsible for the old man's use of "mother," for although he had prayed for me in this way before, from henceforth it was for "thy servant who is with us." I was riding in a boat, where all but one man were strangers to me. In the midst of our conversation, one of the oarsmen burst out, "Why, are you Mother Wilson?" It was my turn to be surprised, and said, "Yes, but who are you? Are you

anyone I know?" He said, "No, but I have heard of you; my brother used to be in the school at Kusaie." I had a letter given me, and was told it was mine, but I puzzled for quite awhile over the "Miss Mataurintin," which meant Miss Mother Wilson. They get some queer twists on our names sometimes.

I was asked by one of my old pupils if I had not felt better during my few weeks' stay in the Gilberts than I had felt before leaving Kusaie. I said, "Yes; but you must remember that I have been perfectly free from care here. You have all done what you could to make my stay a' pleasant one, and I have had no responsibility of any kind." At this place I had a two-roomed native cottage to myself, the water was the best to be found and the yard had plenty of trees in it to keep it shady. Being free from school work, I did not feel it a burden but a pleasure to speak at the Sunday, Wednesday and Friday meetings. The people were attentive, and appeared interested. At one of these meetings a backslider got up and told how he had denied his Lord. "Why," he said, "I have been just like a wild beast wandering in the woods. I am no better than one, for I have given no thought to anything but to get something to eat; but now I want to come back to my King, who has loved me while I have not been loving him." As he sat down the leader started the hymn, "There is a Fountain Filled with Blood." The last word had hardly been sung when another young man lifted up his voice in thanksgiving for "the return of our brother who was lost and is found again." I kept my eyes on the repentant one, so as to have a few words with him before he left; and while waiting for the ones in front to move so I could reach him, I saw him get up to leave and was afraid he would go out by a side opening and my chance would be lost. But no, he did not wait for me to go to him, but he came to me. He was one the native pastor was greatly interested in, and had been pleading with for some time. I heard of a woman who desired very much to become a Christian, but tobacco had such a strong hold on her that she despaired of ever conquering her taste for it. She said she wished something would happen so she would be locked up in prison for awhile, so she would be obliged to go without it. Well, she got her wish and was shut up for a few months and came out with her desire for tobacco gone, and has lived a Christian life since. Just what her offence was I do not know, but I do not think she did anything purposely to lodge her in jail. They are put in for very small offences sometimes. It depends on how the native judge happens to see things. Taking all things together, I think I saw much more to encourage than I did to discourage me. I am truly thankful for these few weeks' time spent amongst a people who have grown very dear to me.

LETTER FROM MISS WILDER

CHIKOŔE, MEKETTER, RHODESIA, SOUTH AFRICA,

February 21, 1908.

DEAR FRIENDS: I learned a few weeks ago that your Board of the Pacific is going to pay three hundred dollars toward my support. I want to thank you very much for taking me in the place of Mrs. Hatch, who is no longer a member of this mission.

Now, you may care to hear about the particular duties I am engaged in at present. Of course I learned the Zulu language at the same time I did English, when I was a little girl in Natal, so I am thankful to say I am not going through the ordeal of learning a new language. I have classes three hours and a half a day, and two of these hours are spent in sewing. There are generally between twenty-five and thirty girls in the sewing class. Several of the girls do plain sewing very well, but all have great difficulty in making anything straight. In fact, I do not believe they can tell whether a thing is straight or not. One of the older girls assists me with the smallest children. She is also learning how to cut out garments. She is now making a pair of trousers for a small boy, and she is quick to see what needs to be done. It seems funny to me to be teaching anyone how to make men's clothes, when I have never had any training myself except what mother has taught me since I came. To be sure I had a course in sewing in America, but I never met men's clothes in it. One of the little fellows who sweeps the schoolhouse after we have finished sewing saw me with a pocket in my hand one day, and said he would like to have a pair of trousers made around it. My other classes are two reading, spelling and translating ones, and three in simple arithmetic. The highest one, composed of two girls, is struggling with the subtraction of pounds, shillings and pence. There is no boarding school for girls in the mission yet, so we have about ten girls here all the time. They get water, work in the house, and do various other things; and we supply them with clothes. Most of them are girls who have run away from home to escape going to the men who own them; but two or three were brought by young men to whom they are engaged. The girls up here are usually not so ambitious as the boys are, so it is much harder to teach them anything. Most of the girls on the premises have been or are having malarial fever, so I am trying to learn from father what to do for them. They are frightfully careless, and will lie down on the damp or wet ground all day, then wonder why they feel stiff and ache all over.

Thanking you again, I am, very sincerely,

CLIO STRONG WILDER.

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AN INDUSTRIAL REMEDY IN OORFA, TURKEY

BY MISS ANNA WHEATON

"Truth forever on the scaffold. Wrong forever on the throne.
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadow, keeping watch above his own."

THESE words of Lowell's may be truly spoken of the situation to-day in Oorfa, Turkey. In 1895 the city was robed in mourning and desolation. The ruthless slaughter of the Armenians had ravaged homes and hearts, and left helpless women and children aimless fugitives. Sad-eyed, hopeless, barefooted, cold, hungry, with nothing in the world except the clothes they wore, they flocked to the mission stations. It was a crisis in the history of humanity as well as that of missions. The workers on the field called out for help, and the great heart of a stirred world responded. Money was telegraphed from Great Britain, Ireland and the United States.

If it required pluck and heroism to boldly succor these poor creatures, at the mission, it now required unusual diplomacy to distribute funds with accuracy and system. Few women possess the latter qualification. But war, pestilence and famine call forth exceptional women, as well as exceptional men. Miss Shattuck, upon whose shoulders rested this mighty responsibility in Oorfa, arose grandly to the occasion.

She distributed bread, comfortables, clothes and six or seven cents a week in money, in a systematic fashion, taking the names and number of the families and carefully giving out tickets. But these days, weighted full of blessed deeds of charity for those at the mission, at last came to an end, and the need

of these fugitives becoming in some way independent of charity, presented itself. An army of widows and orphans, bereft of any male support, and helpless in their own incompetence and national social restrictions, still clung upon the mission charity.

With the energy and promptness of true generalship, Miss Shattuck met and answered this problem also. In her fertile brain she saw these Armenian women self-supporting and independent like their American sisters, and with the skill of a daring pioneer, ushered into Oorfa the crusade of women's labor that now has changed that city, bereft of the Christian male population, into a busy city of women's industries.

The story of it all reads like a fairy tale. The start was made at the mission house. In a small room off the girls' dormitory, women and girls between fourteen and forty began making embroidery. In another room others made handkerchiefs and fine lace edge. Miss Shattuck personally superintended all. She planned the work and taught a few, who in turn taught others, and every piece when finished was thoroughly examined by her and ordered revised if not well done. Each new style was systematically numbered, in order to know what was called for when orders came in. The sales were made to a lady in Constantinople, who sold the goods in Germany and England.

She writes home in 1898: "I cannot go outside our yard but that I have petitions put in my hand for work, on the street, in church, yea, even in our yard, they approach to kiss my hand and plead their need."

In 1898 five hundred women and girls were employed in silk embroidery, two hundred in fine linen work, and a less number in various colored stocking work. Last year about one thousand dozen handkerchiefs were sent off every month to Great Britain, and Miss Shattuck had eighteen hundred and twenty-four women employed in her handkerchief and embroidery work. Fifteen hundred of these were employed in Oorfa and the others in the surrounding villages of Garnmooch, Birijik, Severeke and Adayaman, where she has established branch industries. She had appealed to friends in Ireland for three camels to carry goods where they want them to go, and has received one camel which they have named "Belfast."

Do you get the picture of these unwonted scenes of industry in far off Turkey? Are they American? No, they are more than American, they are Christian. Every worker is obliged to learn to read and to continue reading and memorizing the Bible.

Miss Shattuck writes of them: "The training tells on the health and favors the eyes more than it harms them, as the hands must be clean, and the time spent in places most free from dust, smoke and glare. The running

from house to house has been exchanged for mental application not less strict than that afforded by the study of arithmetic and algebra. And the hearts of many have found true 'bread' and the 'well of water springing up within,' through the general influences combined, among which are the teachings of our handkerchief department."

But these women's industries had scarcely become a fact in history before another need presented itself. After the massacre a great number of orphans had filled the city. As these children grew up, the boys as well as the girls required provision made for them. So Miss Shattuck began struggling to give them the best training in cabinet and iron work, shoemaking and weaving. Now four shops for boys have sprung up where tailoring, shoemaking, carpentry, cabinetmaking and iron work are done. They are supervised by young men from Ireland, and the work done in them is so much better than native work that it finds a ready market.

Besides all this industrial work, Miss Shattuck has a school for girls and one for boys. She has graduated fifty-three girls since 1894, many of whom have gone to Marash or Euphrates colleges to be trained as teachers of their own people.

In 1903 a blind school was started in the following manner: Mary Haratounian is an orphan who has struggled hard to educate herself for teaching. She had only the partial use of one eye, and after graduating became quite blind. Miss Shattuck solicited money to send her to the normal school for the blind in London. When she returned to Turkey she adapted her knowledge of the Braille system to Armenian, and prepared several books for beginners, besides the Gospel of Luke. Later by an operation she has received the partial sight of one eye.

It is this young woman who has started a school for the blind, having last year twelve pupils. This little school appeals to the people, as the country is afflicted with so large a number of the blind, and they give to it many little hard-earned gifts.

But recently Miss Shattuck has made still another social venture. She has introduced modern farming in the Arab villages surrounding Oorfa. She furnishes seed, machinery and a director, while the Arabs work the farms and divide the crops with her. Camels, horses, plows, cultivators and harvesters were the gifts of friends in the United States and Great Britain.

Poets write in metaphors about the "Mills of God," but we, who read these living records from Oorfa, may justly feel acquainted with the industries of God, and see in them a remedy sent direct from heaven, for weary and broken hearts in this city of Turkey.

LETTER FROM FRANCIS F. TUCKER, M.D.

PANG-CHUANG, TE CHOU, SHANTUNG, CHINA,

December, 1907.

DEAR FRIEND: So many letters, long unanswered, call for something about our work and ourselves, so I'll write a little of our doings of late, despite more interesting topics being to the fore. It is quite impossible for us to write the personal letters which often flash across the Pacific as wireless thoughts and prayers.

Mrs. Tucker and William left Lin Ching (our nearest mission station to the south) May 1, 1906, for a few months with our mutual friends, the Hemingways, who are missionaries at Tai-ku, Shansi Province. Here she was able to study and recuperate. Medical work, building and the absence of other missionaries called me to Pang-Chuang from Lin Ching a little later. In the following September the sad home-going of Mr. Chia, our much-loved Chinese pastor, and the return of other missionaries made it possible for me to start for distant Shansi. Two Mongolian ponies carried Mr. Chiang (our fine senior hospital assistant) and myself, as well as our limited baggage. After a few days' travel on the plain, we came to the hills and mountains marking the border of Shansi. This province, by the way, is the cradle of the most numerous people in the world, and is also, alas, the most opium-besotted province in the empire. If China persists in opium reform it will mean millions of lives and homes saved in this province alone.

Mrs. Tucker and William had gone to Tai-ku by an easier but circuitous route. Mr. Chiang and I tried the direct route, though at least a part of it had never before been covered by a foreigner. Many a "Delectable Mountain" did we climb. Often the steep stone trail was a zig-zag stairway, in places the solid rock worn over a foot deep by the tramping of unshod beasts of burden for many centuries. Twice on the way we saw foreigners, but otherwise our half month in the saddle was among the ever-present Chinamen who terrace and till the steepest mountains to their crests. Odd temples and shrines were everywhere, even carved out of the solid granite. The dialect in the mountain fastnesses was often quite unintelligible, and some of the people so provincial that even Mr. Chiang was asked what foreign country he came from! We rode for days without meeting any representative of the Cross, in a region where no Christian work has ever been done. We gave out many little leaflets, but not one in one hundred could read, and those who could understood almost nothing. Six mountain divides were crossed, and one bright autumn day we rode into the "Flower Garden" of the Shansi Mission at Tai-ku, and our family was reunited.

Two weeks of rest and seeing the fine mission work, built on foundations laid by martyred missionaries, were followed by a trip to Fen-chou-fu (another American Board station), including a hunt in the mountains where wild boar, deer, foxes and the like are found. Dr. Emma (as Mrs. Tucker is familiarly called), William and I then started on our return trip, including an eventful few days among the fine missionary workers in the capital city of the province, T'ai Yuen Fu. Here were seen several sacred spots and monuments, all too numerous in Shansi, where scores of natives and foreigners had been killed for their faith by official order but six years before. Now no threatening word was spoken.

Our procession was a unique one for much of the journey—the two adult foreigners on horseback, our teacher of Chinese and Mr. Chiang on mules, which also carried baggage, William and his Chinese nurse in a sort of canopied sedan chair suspended from poles and carried by two mules, and William's home-made cart, with other baggage on a diminutive donkey. Winding in and out of the deep *loess* canyons, we frequently met long "strings" of well-laden camels. Many were our haps and mishaps, as our inability to find an inn on arriving at the end of the new railway one midnight, but a few camels and opium smokers finally moved, and a few hours' rest prepared us for the fine ride on the flat-car of a construction train of this newly built road into Shansi. Tunnel after tunnel shut off the fine views, revealing the more on coming into the frosty daylight again. Before reaching the end of the line we stopped over Sunday, and had the first snow of the season. As complete railroad shops as one would wish to see were found at the terminus of this fine piece of railroading, constructed under the direction of French engineers, the Chinese proving themselves most apt pupils. We missed connections, and so had a night in an inn with no bedding, as our baggage had gone ahead. A Chinese "hotel" furnishes nothing but a room with ancient cobwebs, etc., to the nth degree, and a four-legged table with three legs, with the possible or probable addition of superfluous inhabitants. The four-day ride in cart and saddle from the railway to Pang-Chuang was cold, but we were prepared for it and none suffered harm.

The winter and spring were busy for us all because of the grand opportunities of the hospital. To quote a paragraph or two of our last hospital report may be in place:—

"The Church is not a building, but a structure of human beings, disciples of Christ; so a hospital is not a building, nor yet the twelve bungalow-like shacks constituting our Williams Hospital plant, but its output and the in-come into the kingdom of God. The 519 different in-patients of 1906 had at least some opportunity to receive what they did not come for as well as what they did, and not a few sing,

'The Lord is my strength and song;
And he is become my salvation.'

"The quality of those entering the Church from the hospital impresses one this year rather than the quantity, a well-to-do Tê Chou shopkeeper being among the number. The station 'guest hall' has been in demand more than usual, twice being occupied by military officials and twice by a literary graduate—all patients. Our recently added ophthalmic equipment has been an appreciated boon.

"The light is burning, but how many are yet blind is indicated by the fact that not one patient in one hundred, roughly speaking, is a church member. The ninety and nine come from the myriads of the unevangelized. The dispensary visits for the year numbered 5,279.

"Those who need help we try to find work for while resident in the hospital, if they are able, paying in millet for food and cornstalks for fuel, costing about five cents a day for each person. So the procession moves on, and blessed be those who make possible these and similar opportunities for stopping for a little time at an information bureau on their way to heaven.

"The broken doors, falling chimneys, decrepit roofs, floors which are traps, and *k'angs* (mud beds), which are unsanitary to say the least, and many other ailments of the buildings speak for themselves. . . . To put in a sentence our needs, would be but to endorse the request of the North China Mission of a year ago that at least \$5,000 be granted for the men's hospital, and a like sum for the women's hospital, the present plant to be utilized as far as possible. Friends of another denomination far to the west are spending nearly \$20,000 on a medical plant, practically before a patient is in sight, while perhaps a liberal estimate of the value of our buildings and equipment at present is \$2,500.

"If the number of in-patients be taken as a criterion, the Williams Hospital is one of the largest in China, the last statistics of medical missions showing but six hospitals with a larger in-patient clientele, though there may be others not reporting.

"In one of the busiest months there were discharged 141 patients, who returned to their homes in 123 villages located in 19 counties. Such is our parish. In this first quarter century of our work the number of dispensary treatments totals 310,825, while 12,979 men, women and children were given opportunities of eternal value in the hospital. Dr. Porter, formerly of this station, has recently written, 'One half of our native churches had their origin in patients in hospital attendance.'

"The average annual cost of a 'bed,' or space on a brick *k'ang*, is \$12—

\$1 a month. This includes average dressings, medicines, etc., though for the sake of humanity this cost should be raised to \$18. Better service would give better results. The average annual cost per bed in 13 of the large English hospitals is \$413, and likely about the same in the United States. Though as a rule we do not supply food, the discrepancy is too enormous. The Chinese are worthy of some of the comforts, as well as a few of the necessities of the sick room, especially as their proportion of co-operation increases. Every in-patient who is able to do so now pays a 'string' of 'cash' (35 cents) on entering the hospital, and since the establishment of the rule a few months ago no one has felt it unwise. . . . This means that an in-patient now pays about one fourth of the cost of his maintenance."

After wandering some ten days two little orphan boys came to the hospital last summer. The older was quite blind, and the nine-year-old brother led him all the way. It was clear that nothing could be done for the sightless one, as far as seeing with his eyes was concerned, but his "heart eyes," as the Chinese say, were very bright, and we kept them both for some time. They learned the gospel story very readily, and often taught other patients. Later, we arranged for the twelve-year-old blind boy to go to the school for the Chinese blind in Peking, where he is doing very well. The lonely little brother has been a problem. Both he and his smiles are much loved by all, and he seems a most earnest little Christian. For the present we will send him to school at Lin Ching, hoping that some day he will become a force in the church.

A man of means, with tuberculosis of the bones of the hand, has been here several months, and has learned so thoroughly what Christianity means to himself that he is applying for church membership, and will likely be admitted. These are types, and a half-hundred cases of equal or greater interest could be touched upon, if we wished to run over in our minds the patients who are here to-day as we write this letter. As of old, there are a few who merely desire the loaves and fishes, and perhaps this is true in some lands considering themselves more "civilized."

Our study of the language, which must continue till we are far better masters of it than we are now, has been much interrupted. In the summer cholera has raged quite severely in this region, as well as elsewhere in this land of unknown cleanliness. Margaret Emmeline Tucker came on the 5th of August to stay at our house—a present from the Lord. The care of our two little ones, though of course they are ideal children, despite ignorant Chinese servants, or perhaps because of them, calls for care which naturally

excludes much medical work from Dr. Emma's program. In March last an ulcer on my left eye caused me some trouble, and now for over a half year I have gone with it bandaged or darkened. Just now we are rejoicing that it is nearly well again. A branch dispensary, visited twice a month, has been established at a great government arsenal now being built at Te Chou.

The past summer all our missionary force spent at Pang-Chuang. Dr. A. H. Smith, fresh from his chairmanship of the Shanghai Centenary Missionary Conference, returned here for a part of the summer and fall, as did also Mrs. Smith, much to our profit. The Ellises and Dr. Susan Tallmon, of near-by Lin Ching, were also here for a summer of busy study. The regular members of our little missionary force, Rev. and Mrs. Stanley, Jr., and their two children (just the age of ours), Miss Grace Wyckoff and Miss Lyons have been here quite continuously, and characteristically busy. For several reasons it did not seem possible for us to leave during the heated term of the summer. In view of all that waits to be done we can do so very little that it seems as though we must do our mite. Surrounded here, now just five years, by all the great blessings—God, home, past, present and future friends, opportunity—our human limitations and frailties seem so markedly to interfere with God's working. A friend has just written us: "You are doing things that count, and all that we've done or tried to do seems so little"—without realizing that she, like so many legions of others, is succeeding where we so often fail. Would that we had the faith we ought to have, and that your prayers will help us to have—then will come strength and victory despite our sadly depleted missionary force.

The winter's work is begun, the hospital is full, the several preachers, teachers and Bible women in schools, hospital and country out-stations are in earnest. China's attitude of investigation of all that will uplift, has filtered through to even this inland region. There can but be returns. Our church membership is now over eight hundred in a population of 1,800,000. The harvest now may be scattering, but not so always.

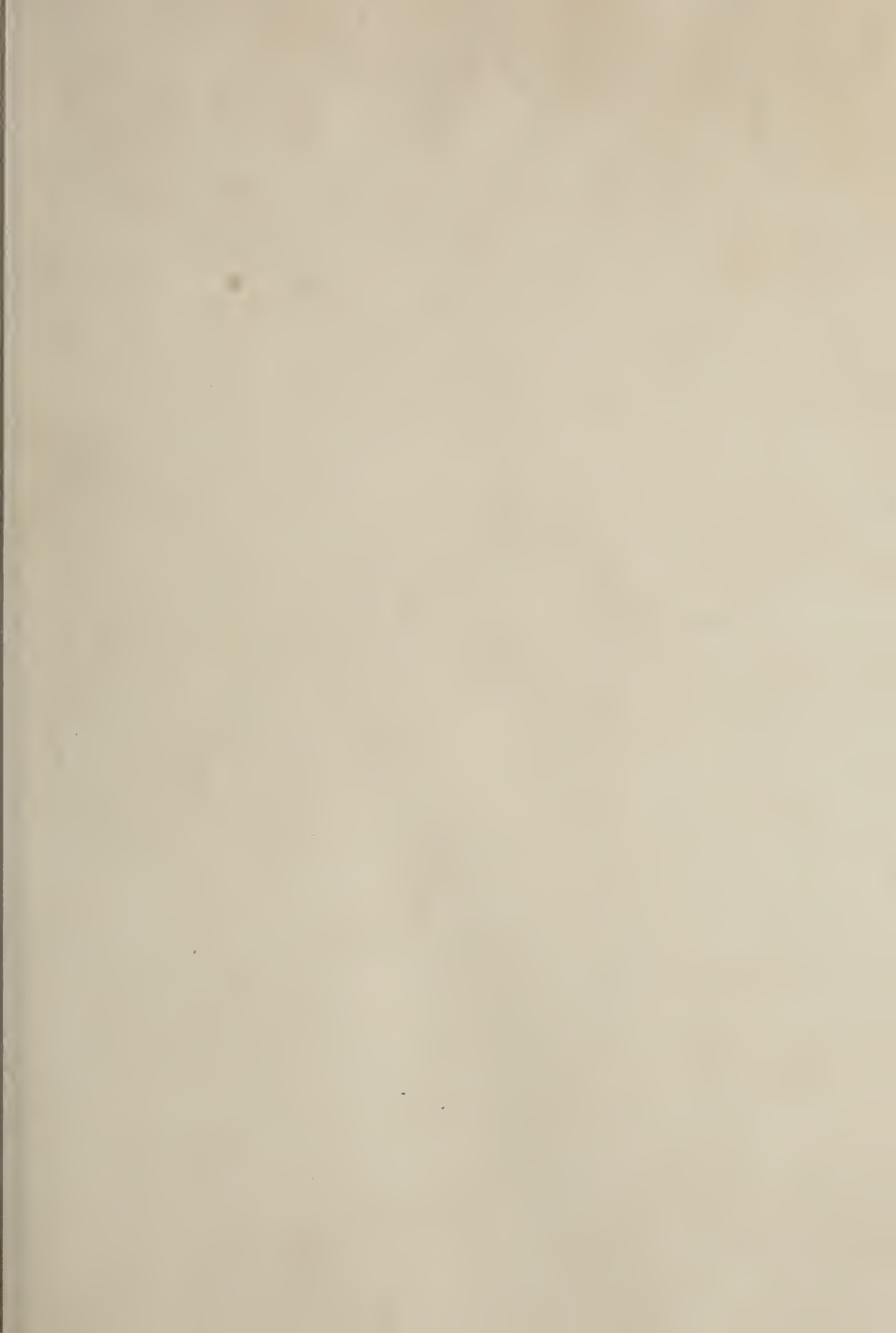
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RECEIPTS FROM MARCH 10 TO APRIL 10, 1908

COLORADO	\$377 15	MISCELLANEOUS	205 20
ILLINOIS	4,743 14	Receipts for the month	\$12,139 54
INDIANA	15 43	Previously acknowledged	19,762 21
IOWA	274 58	Total since October, 1907	\$31,901 75
KANSAS	185 76	FOR BUILDING FUND.	
MICHIGAN	552 06	Receipts for the month	\$435 07
MINNESOTA	2,326 11	Previously acknowledged	4,907 63
MISSOURI	1,481 60	Total since October, 1907	\$5,342 70
NEBRASKA	170 65	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
NORTH DAKOTA	95 00	Receipts for the month	\$122 00
OHIO	856 93	Previously acknowledged	428 88
SOUTH DAKOTA	77 50	Total since October, 1907	\$550 88
WISCONSIN	681 85		
IDAHO	11 00		
LOUISIANA	39 58		
NEW MEXICO	3 00		
NEW YORK	33 00		
TURKEY	10 00		

MISS FLORA STARR, Ass't Treas.



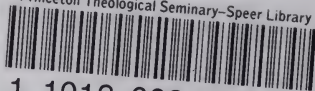
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